THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LV.—NO. 41. PHILADELPHIA, WEDNESDAY, OCTOBER 12, 1887. WHOLE NO. 2753.

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD OF THE REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 ARCH STREET,

PHILADELPHIA, PA.

For TERMS, &c., see BUSINESS DEPARTMENT.

Poetry.

An Illustration.

BY MARGARET E. PRESTON.

From his home in an Eastern bungalow,
In sight of the everlasting snow
Of the grand Himalayas, row on row,
Thus wrote my friend:—

"I had traveled far
From the Afghan towers of Candahar,
Through the sand-white plains of Sinde-Sagar;

"And once, when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me, as never it failed before.

"In swarming city, at wayside fane,
By the Indus bank, on the scorching plain,
I had taught—and my teaching all seemed vain.

"'No glimmer of light (I sighed) appears;
The Moslem's fate and the Buddhist's fears
Have gloomed their worship this thousand years.

"'For Christ and His truth I stand alone
In the midst of millions; a sand-grain blown
Against your temple of ancient stone

"'As soon may level it!' Faith forsook
My soul, as I turned on the pile to look:
Then rising, my saddened way I took
To its lofty roof, for the cooler air;
I gazed and marvelled—how crumbled were
The walls I had deemed so firm and fair!

"For, wedged in a rift of the massive stone,
Most plainly rent by its roots alone
A beautiful peepul-tree had grown,

"Whose gradual stress would still expand
The crevice, and topple upon the sand
The temple, while o'er its wreck should stand

"The tree in its living verdure! Who
Conld compass the thought?—The bird that flew
Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall
Than earthquake—war—simoon—or all
The centuries, in their lapse and fall!

"Then I knelt by the riven granite there,
And my soul shook off its weight of care,
As my voice rose clear on the tropic air:—

"'The living seeds I have dropped remain
In the cleft; Lord, quicken with dew and rain,
Then temple and mosque shall be rent in twain!'"

Notes.

THE gentle progression and growth of herbs, flowers, trees, gentle and yet irresistible, which no force can stay, no violence restrain, is like love that wins its way and cannot be withstood by any human power, because itself is Divine power.

"YOU never get to the end of Christ's words," said Dean Stanley. "There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted."

AND when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the Cross.—*Edward Garret.*

THERE is danger of Christian church membership being emptied of its meaning. When a man professes faith in Christ, when he seeks to join the communion of saints, does not that mean that he considers it his bounden duty to lead a life of purity? If it does not mean that, it means nothing. If the Church is not already a white cross army, it ought to be. —*Rev. G. M. Philps.*

EXPERIENCE, for the most part, is undramatic. We often seem to be looking back on a series of beginnings; an acquaintance full of promise ends without ripening into friendship, or friendship fades into cold acquaintance without tragedy or pathos; abandoned pursuits leave our path cumbered with rubbish—everywhere we see the scaffolding side by side with the ruin.—*Judge Wedgwood.*

Communications.

For the Messenger.

A Comparative View.

St. Paul (2 Cor. 10: 12) says that certain ones "measuring themselves by themselves, and comparing themselves with themselves, are without understanding." We should avoid self flattery. So, also, it may show a want of understanding to compare ourselves with others, when due account is not made of the difference in circumstances and responsibilities. We have no sympathy with those who are continually disparaging our Reformed Church by comparing it with larger denominations around us. Our *responsibilities* are measured by our *abilities.*

Yet we may learn valuable lessons by comparing ourselves with other churches and institutions that are similar to our own. Taking the Dutch Reformed Church as a standard, we see that we are still far behind them in our foreign missionary work. They raise far more money for this object annually than we do. Two things must here be considered, however: 1st, that we have a much more extensive *home-mission* field to care for than they; and 2d, that they have much more wealth in the large cities, especially in New York, than we. The largest contributions usually come from wealthy men in large cities. Yet our church is not without wealthy men in some of the large cities. Our home field has strong claims upon us, by reason of the large emigration of foreign Germans, and also of our own population, to the great West. This fact imposes great responsibilities upon us to provide for our own people in the West, as well as to do our part towards overcoming the unchristian influences that are there at work. But after making all due allowances it still remains that we have not yet reached a high enough mark in our contributions to the cause of foreign missions. That cause, however, is in a healthy condition among us. Let us gradually complete our missionary organizations and steadily increase our contributions, and we will soon reach that mark. Anything like sporadic, strained, efforts to increase the amount contributed would not be wise or healthful. In proportion as we have a greater work to perform in the home field we are excused from doing as much in the foreign field as some other denominations. The *Foreign Board* has been reasonable in what they ask from the Church, and their call can be responded to without weakening any other interest. But we are not required to raise the large sums that larger and wealthier denominations contribute to this cause. The Dutch Church is trying to reach $100,000. That amount is, no doubt, beyond our present ability, and therefore beyond our present responsibility; but there is still a considerable margin for increase in our contributions, and the Board is considerately leading the way to reach it. So, too, our Churches can safely look to the *Home Board* for wise direction in their estimates as to what is required, and what we *can* give for their great work. As both Boards are moderate in their estimates, our Churches ought to come fully up to the amount they fix in their estimate from year to year.

In comparing our Institutions of learning with those in other churches, we may be aided in judging our work if the comparison is wisely made. Rutger's College, the only college in the Dutch Reformed Church in the East, reports an accession of 55 students, but of those 55, 29 are to the classical departments and 26 to the scientific department. Our college at Lancaster received 36 to the classical department, which is a good showing. We have, as yet, no scientific department, separate from the regular course, and our church has thus far not felt that it would be well to provide such a department. At any rate we have not had the means for doing so. In making a comparison here this fact must be taken into the account, and another fact also, that, whether wisely or not, our Church has several colleges in the East instead of only one, also that we have others in the West and South; while the Dutch Church has but one other college in the whole Church. The number of students in our theological seminary at Lancaster at present compares favorably, *mutatis mutandis*, with other seminaries. Lafayette College reports an accession of over 90, but we have no means of knowing how many of these are regular and how many for special courses. It still remains that our Church has not done what it can do, either in completing the endowment of these central institutions, or in the number of students it sends to them. The growth here also, however, is healthy. The good work is improving steadily from year to year. The appliances now at work will most probably realize what was contemplated in the Centennial, and the prospect is good for a steady increase of students both in the college and seminary. Some, indeed, think our ideal is still far too low, that we ought to aim at a position that will compare favorably with the larger institutions of the country. No doubt the standard of scholarship may be raised, but still we must consider our constituency and our abilities as a church, and not be suddenly carried away by wild calculations. If the measures now set on foot for college and seminary are successfully carried out there will be no reason for complaint.

We might extend this comparison to other interests. In the matter of *Orphan Homes* our Church is doing a good work, and may compare favorably with other denominations. Our *Publication Interests* do not receive the support they deserve. The Church should roll off the debt that presses, like an incubus, upon that interest. Our periodicals should have a wider circulation, and our people should more generally support our home talent in the circulation of our own literature. They do not read as much as they should, and therefore our literature is not patronized as it should be.

It is very important that our people in all congregations should receive information in regard to *all* the general operations of the Church. Only in this way can their interests in those operations be cultivated. And in this view a proper comparison of ourselves with other churches may be useful, but where the comparison is not properly made, and used only to disparage our own work, it does harm.

Our Church is now at peace throughout all her borders, we are working harmoniously together for common ends, though in some matters there still remains some exclusive and separatistic work by smaller circles. These are more and more disappearing. Let the whole Church now push forward its good work *all along the line*, and a healthy, steady progress will soon be manifest. "Pray for the peace of Jerusalem; they shall prosper that love Thee."

T. G. A.

For the Messenger.

Not Tyrannical.

The writer of the article in the MESSENGER of Sept. 28th tries to create the impression that a yoke will be put upon ministers and congregations worse than any past efforts at ecclesiastical tyranny among us by § 12 and 84 of the new constitution, which, he says were stealthily introduced for the purpose of taking away the liberties of the people of the Reformed Church. "Past efforts at ecclesiastical tyranny among us."—— In the Reformed Church of the United States—when and where???

If the writer of this article had the privilege I had, to listen to a most excellent sermon preached last Sunday, by Dr. Jos. H. Apple, showing the wrong and the harm done to the Church of Christ by insinuating language used by some of its professed membership against each other, the writer of this article would no doubt stop and think before throwing out the insinuations and suppositions therein contained.

Loose practices and indefinite laws have cost our Church, in the past, many congregations and much valuable property. Our old constitution gave no one authority to keep pretenders out of our vacant churches. Let the candid reader decide if he would not rather have a constitution that protects the Church against interlopers, outsiders, pretenders, intermeddlers, hirelings, wolves in sheep's clothing, though the authority granted for that purpose to our own approved ministry, might at some time be misused. No authority can be given by any law without a possibility of its abuse. Have we not church courts endowed with ample power to correct errors and abuses, committed by Church officers?

The argument of the article above referred to fails to make the point intended; none of the sections named prevent a consistory of a vacant congregation or charge to invite ministers to preach trial sermons or a minister to become a candidate for election to a pastorate. This is a custom or usage of the Reformed Church immemorial and taken as for granted by Article 60 of the new constitution. Article 20, the article objected to by Y. S. R., provides that "A minister shall not officiate in the charge of another pastor without his consent; nor shall he either statedly or from time to time serve a vacant congregation, or charge by preaching, or administering ordinances without the consent of Classis, or its Executive committee."

A regular called minister must have the consent of Classis or its Executive committee before he can serve a congregation or charge, (see Art. 17, new constitution). I cannot see why a supply should not stand under the same supervision. There are potent reasons why he should; reasons which turbulent intermeddlers and unbalanced characters can not see. I have seen cases in which congregations kept deposed ministers, pretenders, and unworthy characters in their pulpits on the plea that they were only supplying.

I believe that a proper supervision of Classis over ministers and congregations is necessary to preserve good order in the Church. Order is the primary law of God, prescribed by Him to all His works, nothing can prosper without it.

C. M. BOUSH.

For the Messenger.

The Relation of the Children of Believing Parents to the Church.

In considering the relation of the family to the State and to the Church one cannot escape being impressed by the manner in which the parent stands for the child. In all matters relating to their physical, intellectual and moral welfare, father and mother act for the little ones without consultation with them. The children occupy an acceptive attitude, and grow up to manhood and womanhood moulded after the pattern of the parents. The relation thus brought before us is so vital that from generation to generation the faults and virtues of the parents are perpetuated in their descendants: a fact which scientific investigation is daily bringing home to us with ever unceasing emphasis.

Christianity does not ignore any of the laws of our nature. The world was created by God, and whatever movements take place in indivtdual life or in history, have no meaning except as far as directly or indirectly they advance or retard the kingdom of Christ. The race is so organic, the physical, intellectual, and spiritual so influenced the one by the other, that the highest results can only be attained when all the forces of our nature are made to co-operate in the good movement. A striking illustration of this confronts us in the fact that all the great teachers of post apostolic times were the product of both Greek and Roman culture. They were men who represented the highest world culture of their day, descendants of the most civilized races, as well as leaders in the church. No great leader has come from the barbaric races of the present, or of primitive times. It is not sufficient to give the Indian faith in Christ in order to lift him to the highest position to which he is susceptible of being devoloped. Centuries of culture lie back of the strength of reason, the breadth of understanding, the keenness of intuition, and the loftiness of spirituality displayed by the great men of our own and preceding times, and years of culture and development must be brought to bear on the Indian before his wild animal nature can be made subservient to his higher faculties.

A forcible affirmation of the truth of this is found in the history of the chosen people. It is not sufficient that Abraham should have a true faith in God; he must go out from his early social influences and become a stranger and alien in a foreign land. The faith of Lot is not a sufficient defense against the degrading atmosphere of Sodom, and after a few years residence there, he escapes by fire, his whole family life infected with corruption.

So starting with the family, in order that all the forces of our life might be directed in the attainment of the great end in view, a nation, a chosen nation, is developed. Its people are separated from the surrounding tribes by every restriction that can possibly be thrown around them. Commerce is restricted, trade discouraged, and intermarriage with neighboring people forbidden. They are to stand alone and apart from all the world. The great law of protection in morals is here given with an emphasis that leaves no room for doubt or question as to its efficacy.

And in spite of Israel's numerous defections, rebellions, and one-sided, rigorous ritualistic habits of thought, the end aimed at was attained, and we see blosoming out in individuals a spirituality of faith and character no where else to be seen on earth. That spotless and fragrant rose of womanhood, the Virgin Mary, was a legitimate product of the whole civil and religious life of the Jew. Her birth was not possible amongst the roving Bedouin of the desert, or the pleasure-loving, beauty admiring Greeks. In the doctrine of the immaculate conception there is a great lie, but back of the lie there is a tremendous truth Who but a Jewish woman could have given utterance to Mary's beautiful words, "Behold the handmaiden of the Lord!" Who but a Jewish woman, whose whole life had been permeated with the religion of her race, could have broken forth into the chant of praise that fell from her lips on receiving the great news that she was to become the mother of the Messiah?

This organic law of our nature underlies the relation of the family to the Church and gives deeper meaning to the religious element in marriage. The Saviour sanctified marriage by His presence at the feast of Cana; and since the advent of Christianity the marriage of believers has been a religious ceremony. Upon the incipient beginnings of life the Lord would lay His hand, that with the very first budding of the child-soul holy influences may be at work, to mould it and shape it after the divine image. By the act of union the family in its entirety stands in the Church of Christ, a vital part of it, guarded, nurtured, stimulated by its protecting presence. The Church, the form in which the powers of Christianity are made to be active in the world, the Church which however broken and dissevered to-day, is yet the form in which Christ's life through the Spirit, is actualized in the world, reaches deeper than the individual life; it embraces also family life. By the very fact that they are the descendants of believing parents, children have a place and

a name in the household of faith; they have rights and privileges, not only because they are in need of salvation, but, doubly so, because they are the children of those who love the Lord.

From earliest infancy the children have faith instilled into their hearts. However dim may be their sense of obligation to God, of sin, and redemption, they are taught to believe in the Lord Jesus and to serve Him. The work of regeneration is thus begun. In this, and it is the most spiritual side of our religious life, the parents do not hesitate to assume the responsibility of acting for their children. They are not questioned with regard to what their faith should be in their own judgment; that is decided for them.

As in all earthly relations, the parent is the representative of the child, so also in matters pertaining to the spiritual life. The parents are citizens of the country in which they live, and the children need no naturalization papers to make them citizens too. The parents are members of the covenant of Grace, and there is something wholly unnatural in the thought that the children stand outside, members of a darkened and dying world. They are born under the gracious influences of the new covenant, and nothing but persons' neglect and open disregard of their rights and privileges can break the tie which binds them to God.

To these general thoughts there may not be much dissent; the differences of opinion arise when the question is put with regard to the proper time for the formal reception of the child into the Church. One side holds that not until the young have attained a conscious knowledge of what constitutes faith and repentance can they be baptized; the other, that the sacred rite of initiation should be performed at the first favorable opportunity after birth. The latter is, of course, the Reformed view. When that which is of the deepest significance, faith in the Lord Jesus, is imparted by the parent, why should that which is the outward expression of the grace already at work in the heart be withheld? Baptism and faith are united by the Saviour, and if the parent can assume the responsibility of the one, why not also of the other?

There certainly comes a time when the child must of its own free will assume the responsibilities which up to that time the parent has borne, when a choice should be made between good and evil, between Christ and the world. But this is not the decision of one outside of the household of faith, but of one who is a member of it, partaking of its benefits and enjoying many of its highest privileges. It is the decision of the heir whether he will or will not assume as his own that which rightfully belongs to him.

The great practical results flowing from the general acceptance of this view, and it is certainly not a new one, would be a separation more sharply between the Church and the world.

Secondly. To greatly increase the sense of parental responsibility, and lead to more serious effort in the way of religious culture of the young.

Third. To impart to the young a sense of home-feeling in the Church, and deepen the obligation resting on them, to profess the name of Christ openly before men.

Fourth. To decrease the ever growing multitude who though of Christian descent regard themselves and are regarded by others, as entirely outside of the covenant of Grace, exposed to all temptations to sin, and under the dominion of death.

R. L. G.

For The Messenger.

The New Constitution.

In the MESSENGER of September 28th ult., "Y. S. R." presents a critique on the 20th article of the New Constitution. The committee on revision, whose works after being severally amended, was approved by the late General Synod at Akron, Ohio, never for a moment imagined that it was free from defects and shortcomings. It is therefore prepared for the discovery of defects, and would be glad to consent to their correction, regretting only that with all its care, it was not able to detect them, while the instrument was still in its hands. But if the exception taken to the 20th article by "Y. S. R.," is in fact the gravest, or one of the gravest to which the New Constitution as approved by General Synod is obnoxious, then will the committee feel itself justified in a measure of self-congratulation, to which it has not hitherto considered itself entitled. If that is the most serious defect, then did it work with a wisdom of which it was not immediately conscious.

"Y. S. R." concludes his strictures with two very significant questions—questions which seem to betray the animus of the whole article. He enquires:

I. "Does the ministry of the Reformed Church purpose to put a yoke upon itself and the congregations to which they might be called to minister that will cause scorn, chafing, and greater bitterness than any *past efforts at ecclesiastical tyranny among us* ever produced?"

II. "Will the elders and people of the Reformed Church allow their liberty to choose a minister without interference or dictation from a Committee of Classis to be taken away from them *by clauses stealthily introduced into a new constitution*, however excellent that instrument may be in other respects." (The italics are my own).

Will that good brother allow me to say that the article in question, involves nothing of the kind? There is the same liberty of action in the case of both ministers and congregations, and consistories too, under the New Constitution, as under the Old. The New embodies the same idea and purpose as the Old, only in a more definite and specific form. Let me place the articles side by side.

Article 12. (Old Constitution). "No licentiate or ordained minister, without a charge, shall be permitted to go from place to place and preach at his discretion without the consent of Synod or Classis; nor shall any one preach or perform ministerial acts in the congregation of a brother without his consent. He is permitted to visit and preach at his discretion only in such vacant congregations as may tender him an invitation to that effect through the properly constituted authorities."

Article 20. (New Constitution). "A minister shall not officiate in the charge of another without his consent; nor shall he either statedly, or from time to time, serve a vacant congregation, by preaching, or administering ordinances, without the consent of Classis, or its executive committee. He shall be a member of that Classis within whose bounds he resides."

I give the articles entire. The Old Constitution forbids a licentiate or minister without a charge, to go from place to place at his discretion, without the consent of Synod or Classis. The New Constitution simply indicates what is the meaning of the clause, "he shall not go from place to place and preach at his discretion;" which is as interpreted by the New Constitution; "he shall not *statedly* or *from time to time* serve a vacant congregation or charge." It is obvious that a minister has no larger liberty of action at his own discretion under the Old Constitution than is given him in the New Constitution. It is also obvious why the concluding affirmative clause of the article in the Old Constitution is not appended to the New. The main body of the articles in both cases is negative. The purpose is to specify what a minister in the exercise of his functions, *may not do*. All that is not specifically interdicted in this prohibition, he is at full liberty to do under the warrant of his commission to preach the Gospel to every creature. The meaning is, that without the consent of Classis, for purposes of order and regular proceeding in the administration of the Church, a minister may not make an arrangement to statedly supply a vacant field, or to serve this field from time to time. Any arrangement which is extended in time, and continued in service, is forbidden, unless approved by Classis. But for a service for a Sunday or two, upon invitation of a consistory, he is at perfect liberty, under the terms of the Apostolic Commission. In a word, the prohibition is limited to the specified case, and all outside of these, leaves the minister in the enjoyment of the liberty to go from place to place, under the terms of the New Constitution, but in enjoying this liberty he may not for a season squat in a charge, or make an arrangement according to which he will once in a while visit it and minister to it. I once knew of a case where one of the congregations of a vacant charge made an arrangement with a neighboring minister to preach for it every four weeks. This made the congregation indifferent to the settlement of a regular pastor, and its indifference prevented the charge as a whole from securing a pastor, until that service every four weeks was interdicted.

In conclusion I have a word to say touching the clauses I have italicized in the copy of concluding questions of "Y. S. R's." strictures. He speaks of "past efforts at ecclesiastical tyranny." What does he mean? When was this tyranny exercised, and upon whom? I certainly don't know. But it is hardly to be expected that the culprit will think well of the hangman's office. But, in the second question he justly reprobates the *stealthy* introduction into a New Constitution of clauses destructive of the liberties of the people in the choice of a minister. Yes, the brother is right in that reprobation. But who has been playing at that game? Does he mean to insinuate that the Committee of Revision,—that Drs. Dahlman, Kniest, Bossard, (for he was alive and present when the 20th article was constructed) Strassburger and Elders Bousch and Brewer, together with the writer of this, villanously and maliciously conspired, stealthily to cheat the membership of the Reformed Church out of their just rights and liberties? Or that some member of said committee, presuming upon the stupidity of his fellow-members, succeeded in *stealthily* foisting in this specimen of "ecclesiastical tyranny." If this is his meaning, I leave it to others to pass judgment upon its character as Christian. Dr. Hibschman's committee at General Synod, to which the New Constitution was committed must have been blind, not to detect his rascality, and General Synod itself committed a huge blunder in endorsing it down to the Classes.

S. N. C.

Mt. Crawford, Va.

Selections.

Alliance among the Reformed in Germany.

BY REV. CHARLES E. KNOX, D. D.

The second meeting of the Alliance of the Reformed Churches in Germany has just been held in the pleasant little city of Detmold. More than one hundred and fifty delegates were present. They came from northern and eastern Germany, principally from Friesland, Westphalia, the Rhine provinces, Lippe, Hanover, Brunswick, Bavaria, Prussia, Saxony, and one missionary delegate from Breslau in Silesia. Prof. John Cairns also, from Edinburgh, was present, as he had been in the former conference.

This movement toward closer fellowship is one of the results of the Pan Presbyterian Alliance. One of the Reformed pastors, who was the President of this *Conferenz*, had his heart kindled in the Belfast meeting three years ago. He was moved to attempt something of the same kind for his own German Church.

Though one in doctrine throughout Germany, on the basis of the Heidelberg Catechism, the Reformed Churches differ somewhat in their attitude toward predestination, and in form of government are so variously related to the State that they are as if divided into separate organizations. The *Presbyterium* is the Session of the American Presbyterian Church: the District Synod and the General Synod—in several separate branches—are the American Presbytery and Synod; and the *Consistorium*—the supreme civil-church commission is in final control of important funds and of pastoral appointments. The merest fraction of the churches are "free." With the same doctrine, the same worship, the same view of Christ at the sacramental table, the same spirit in the pastors and elders, what could hinder a loving union for consultation and progress? Accordingly, a preliminary consultation was arranged in Marburg, in 1884, and the first conference was held in Elberfeld (in F. W. Krummacher's old church), in 1885.

On the general plan of the Pan Alliance meetings conclusions could be reached on matters of common agreement, and friendly discussion without vote could be held on opinions not yet fully converged.

It was pleasant to see the large, solid old church in Detmold full of people and delegates on a week-day, to feel the sway of the easy-going, hearty, universal German singing, and to see the attention of floor and galleries to the fifty-six minute sermon on God's presence with Elijah and Elisha applied to the Reformed Church of Germany.

The discussions included as the principal subjects, the Condition of the Reformed Church in Germany and the Alliance Organization (in the opening address), the Means by which Theological Representation for the Reformed Church in the Universities and Seminaries can be better secured, the Support of Reformed Churches in other Lands, the Presbyterian Church Polity particularly in the French Reformed Church, the Mission to the Hebrew People, and the Church-situation in the Capital City of the Empire.

The second subject secured the liveliest some leading minds that the union of the Lutheran and Reformed elements in Prussia has resulted, during the seventy years, in the absorption of the Reformed. Although the Reformed views may have modified the Lutheran stringency, yet the universities have become Lutheran in fact. In the early part of the century, *eight* universities were Reformed, the two most prominent of which were Heidelberg and Marburg. Now in all Germany, only two professorships, it is said, remain to the Reformed, Marburg and Erlangen. In Göttingen, for example, the application of a representative man to lecture in the university, was answered, by the declaration that it would be first necessary for a lecturer to sign the Lutheran Confession. The Reformed are indeed small in numbers compared with the Lutheran, and yet they have the prevailing influence in parts of Germany, as in Friesland, the Rhine Provinces, Lippe and Hesse, and an important influence elsewhere. They claim, therefore, a larger theological representation as their due. The subject was discussed in its various relations: the situation in the various universities, supplementary private instruction of present candidates under pastors, the means to be employed to procure the appointment of Reformed theologians, etc. The Emperor and a good number of the princes of the minor states are claimed as Reformed, as, for example, Prince Albert, the nominal Rector of Göttingen University. The conference decided to send a representation of the matter through the proper Synods to the Supreme State Consistory.

The discussion of the support of Churches in foreign lands looked mainly toward America. A delegate from Ohio was present and addressed the convention. A warm missionary spirit breathed in the many short speeches. Young men for the mission institutions in America were urgently called for, and good evidence was given of deep interest in the daughter Church.

The Presbyterianism of the French Reformed churches had special significance in the fact, that there are more *French* Reformed churches in the German capital than there are *German* Reformed. A carefully prepared paper was read by Pastor Tollin, of Magdeburg.

The representation in respect to Berlin was depressing. According to the conception of the State Church authorities, the city should have a new church for every increase of 25 000 people. This would give a new church every year. There rises, however, a new church only once in ten years. The law is that no church shall be built at a less expense than 200,000 marks or $50,000. This bears heavily against the increase of small churches. Besides the government concessions to Romanism, it was said that Romanizing tendencies have appeared in some of the Lutheran churches. In addition to the crucifix, customary in the Lutheran churches, one church has the Virgin as the Queen of Heaven with a crown and nimbus. If the servants only should attend the service, the edifices would not contain them. This, too, is the city which is esteemed a great center of theological power, of missionary agencies, of Christian benevolence, on whose spiritual welfare the eyes of the zealous, strict Lutheran, the distinctive Reformed and the United Churches are set.

The conference can but be a source of decided satisfaction to Dr. Brandes, of Göttingen, and Pastor Calaminus, of Elberfeld, who were the principal influence in organizing this new source of power. A quickened zeal and a more earnest conviction can but follow the cordial greetings and animated discussions. Dr. Cairn's presence, as formal representative of the Pan Presbyterian Alliance, his German conversation and strong social power, were promotive of good; a hint was given to the Scotch and the American Church of the help they may give to their German brethren by drawing nearer to them; and the statue of Herman in the vicinity, to which a visit was made, was the occasion of many an allusion to spiritual contest and victory.—*Independent.*

Family Reading.

A Tap at The Door.

A hand tapped at my door, low down, low down;
I opened it and saw two eyes of brown,
Two lips of cherry red,
A little curly head,
A bonny fairy sprite, in dress of white,
Who said, with lifted face: "Papa, good night!"

She climbed upon my knee, and kneeling there,
Lisped softly, solemnly, her little prayer;
Her meeting finger-tips,
Her pure, sweet baby-lips,
Carried my soul with hers, half unaware,
Into some clearer and divine air.

I tried to lift again, but all in vain,
Of scientific thought the subtle chain;
So small, so small,
My learning all;
Though I could call each star, and tell its place,
My child's "Our Father" bridged the gulf of space.

I sat with folded hands, at rest, at rest,
Turning this solemn thought within my breast;
How faith would fade
[illegible]
No children in this world—no baby age—
Only the prudent man or thoughtful sage;

Only the woman wise; no little arms
To clasp around our neck; no baby charms,
No loving care,
No sinless prayer,
No thrill of lisping song, no pattering feet,
No infant heart against our hearts to beat.

Then, if a tiny hand, low down,
Tap at thy heart or door, ah! do not frown;
Bend low to meet,
The little feet;
To clasp the clinging hand; the child will be
Nearer to heaven than thee—nearer than thee.

—*Lillie E. Barr.*

Forbearing One Another in Love.

BY SIDNEY DAYRE.

Alice entered her room with a scowl on her face and petulantly threw her books on the bed. It was very easy for her room-mate, who was busily engaged with her studies, to see that she was unusually annoyed and out of temper.

With quick, impatient movements she searched about the room.

"Seems to me your things take up a wonderful amount of room, Ruth," she said, crossly.

"Do they," said Ruth, very pleasantly. "Well, I don't mean to take more than my share. I'll settle them back into closer quarters when I've done this lesson."

"You promised me you'd water my ivy this morning when I was so busy," said Alice, in a voice which showed it a comfort to have something to find fault with. "It's all drying up."

"O, I forgot it. I'll do it this moment, Alice. I was thinking that I'd wash the leaves off, too, they always seem to me to shine out a thanksgiving for it. I'm sorry I didn't do it before, but I don't believe it's dry enough to hurt it."

"I wonder where my pencil is," said Alice, still continuing her hunt about the room. "I believe you have it, Ruth. That one looks exactly like mine."

"No it isn't, dear, but I'll help you look for yours."

She got up and searched industriously until Alice exclaimed:

"O! I believe I lent it to Janet Ware in the class room. How I wish people would return things they borrow."

"Never mind," said Ruth, "I'll be done with my examples in a few minutes and then you can have mine."

"I wonder if you want the whole window," growled Alice, with an injured tone joining the cross one.

"Excuse me," cried Ruth, "what a rude thing I am to take it all! Come Alice, there's plenty of room for both of us, I'm sure."

Alice fussed restlessly about for a few minutes longer and then seated herself near Ruth, looking so fixedly at her as to cause her presently to raise her eyes inquiringly.

"Are you always this kind of a girl?" asked Alice in answer to her look.

"What kind of a girl?"

"This kind. I came into the room fifteen or twenty minutes ago cross enough to drive anybody away from me. I've done nothing but snap at you and snarl at you and disturb and annoy you ever since I came. The girl I roomed with last would have gathered up her books with an air of high dignity and with a: 'When you are less disagreeable, Miss Garland, I will return,' would have swept majestically out of the room. And the girl before that would have given me snap for snap and snarl for snarl until we would have got into a first-rate quarrel and not spoken for days. But you have given me a pleasant word for every crabbed one and a smile for every scowl. Why don't you give me as good as I send?"

Ruth laughed at the rattling speech, but a sober look took the place of the merriment as she said affectionately.

"Why, dear, I don't want to give the devil a stronger hold on you than he has already."

"What!"

"Yes, I mean it," said Ruth, unable to express a smile at her room-mate's look of half horror, half amazement. "It sounds dreadfully, I know; but I learned it from one of the dearest old Christians I have ever seen, and she wouldn't say it if it wasn't so."

"What did she mean? And was it she that taught you to stand my ill temper like an angel?"

"O, I fancy it would take more even than dear Aunt Faith's teaching to make me angelic," said Ruth, laughing. "But I will try to tell you how she used to talk, dear, and then you will understand what I mean.

"My mother died when I was a very little girl and left me, with my two brothers and two sisters, with no one but servants to look after us for several years. It is no use for me to tell you what a quarrelsome little set we grew to be. I don't know what ever would have become of us if Aunt Faith hadn't come to take a little pity on us.

"I remember that one of the first things she tried to teach us was the beauty of loving and trying to be kind to each other. And she always made a special point of our being forbearing with any one who was out of temper.

"'Don't sin against each other by making a bad matter worse, dears,' she would say. 'When we poor mortals give way to [illegible] always said 'we' in talking to us; just as if she knew what it was to be in a bad temper!—'the devil gets a very strong hold on us. Do not let us, by word or deed, help him to make that hold stronger. What can be sweeter or more Christlike than for us by our patience and forbearance to hold out a helping hand to those we love. Must not the devil rejoice when we, by irritating words, add fuel to the flame of anger burning in a poor heart?"

"Yes indeed; she used very strong words, and she meant them," went on Ruth. "And I am sure they did us good. The time had been when a cross word from one of us would have set all the others on edge, and how we would sting and irritate each other!—we who ought to have loved each other all the more tenderly for being left motherless. But Aunt Faith impressed it upon us that the Lord would hold us accountable for the sin which we made darker in the hearts of others, when we might, instead, help them over a rough place by a few gentle, patient words."

"It is a hard thing to do, though," said Alice; "but it's a pity that more of us girls don't think as you do about it, Ruth. Time and again I've got into such a temper that—well, it's just as you say. It seemed as if the devil had me right in his grasp; as though I hadn't a bit of power except to say angry words. And then some one would sneer at me, and some one would tease me until I felt full of hate and bitterness and said the very worst things I could."

"Poor girl!" said Ruth, caressingly.

"O, I don't deserve your pity," said Alice, "for I've done the same by others often, and when I came in just now after being kept in for failing in my Latin, it would have been just so with me except for your blessed patience."

"Then let us try the better plan, dear," said Ruth, affectionately. "When we see people weak and ready to fall do not let us lay a stumbling block in their way. Let us try what a kindly hand-grasp will do, and a word of good cheer to stir up the good in their hearts, and to help them trample down the evil, for the sake of the Master who bears so much from us."—*New York Observer.*

Father's Kneeling Place.

The children were playing "Hide the handkerchief." I sat and watched them a long while, and heard no unkind word, and saw scarcely a rough movement; but after awhile little Jack, whose turn it was to hide the handkerchief, went to the opposite end of the room, and tried to secrete it under the cushion of a big chair. Freddie immediately walked over to him, and said in a low, gentle voice, "Please, Jack, don't hide the handkerchief there, that is father's kneeling place!"

"Father's kneeling-place!" It seemed like sacred ground to me as it did to little Freddie; and, by and by, as the years roll on, and this place shall see the father no more forever, will not the memory of this hallowed spot leave an impression upon the young hearts that time and change can never efface, and remain as one of the most precious memories of the old home? O, if there were only a "father's kneeling-place" in every family! The mother kneels in her chamber, and teaches the little ones the morning and evening prayer, but the father's presence is often wanting; business and the cares of life engross all his time, and though the mother longs for his assistance and co-operation in the religious education of the children, he thinks it is a woman's work, and leaves it all to her.—*Sydney Advocate.*

Boxing the Ears.

Dr. Samuel Sexton has contributed an article to the *Medical Record* on the subject of boxing the ears. He has upon his records fifty-one cases in which the ear has been injured by the blows of the open hand or fist. Of these, thirty-one were males and twenty females. Of the males, thirteen had been boxed upon the right ear, thirteen upon the left, and three upon both ears. One was kicked by a companion upon the left ear while bathing, and the right ear of another was injured by having the head violently squeezed between the hands of another person. Of the females, fourteen were struck upon the left ear and six upon the right. Five of the women were assaulted by their husbands. Of the entire number, eight were boxed in play, four by school-teachers, two by parents, and one, a fervent lover, by his sweetheart. Several cases occurred among pugilists, and others were due to assaults and brawls. The nature of the injuries varied to a considerable degree. One had inflammation of the ear, with suspicion of intracranial trouble. He had a running of the ear for twelve years, following a blow upon that organ. This patient subsequently died of brain disease. In another case the ear became inflamed, and the hearing was very much impaired. In still another, the patient was slapped by his father upon the left ear. Immediate pain and deafness followed, with a bloody discharge from the ear. It was three months before this case recovered. The dangers to which Dr. Sexton calls attention are so grave that parents, teachers, and others should never punish those committed to their charge by boxing the ear.

Youth's Department.

Off the Line.

BY JOSEPHINE POLLARD.

The boys stood up in the reading class—
A dozen or so—and each one said
That those at the foot should never pass,
Or find it easy to get to the head.

There wasn't another boy on the line
More anxious than Jimmy to keep his place:
For to be at the head was very fine,
But to go to the foot was a sad disgrace.

But Jim delighted in game of ball,
Polo, tennis, or lawn croquet;
And his mind was not on his books at all
When he took his place in the class that day.

'Twas his turn to read, and he started off
With an air attentive—a vain pretense,
For the boys around him began to cough,
And nudge and chuckle at Jim's expense.

"You've skipped a line," whispered generous Ben,
Who often had helped this way before;
"You've skipped a line!" shouted Jim, and then
Of course the school-room was in a roar,

As down to the foot Jim went that day,
He learned a lesson that any dunce
Might have known for we're sure to stray
If we try to be in two places at once,

Sport, when you sport, in an earnest way,
With a merry heart and a cheerful face;
But when at your books think not of your play,
Or else you will certainly lose your place.

The White Bird.

BY HOWARD PYLE.

Once there was a King who began to think of giving up the cares of government. But there were three Princes, and each one of them was just as clever as the other two. So all three Princes should go out into the world, and whichever of them should fetch back an apple from the Tree of Happiness should rule over all the kingdom.

So the three traveled along until, toward evening, they came to a place where two houses stood. One of them was as fine a house as a body ever saw. Over the door was a sign, and on the sign was written:

"Who enters here shall have what he likes, and pay nothing for it."

The other house a poor, mean, little tumble-down hut, and on the sign was written:

"Who enters here shall have what he needs, and pay what he can."

"Yonder is the place for us," said the older brothers, and they pointed with their thumbs to the grand house.

"Yes," says the youngest of the three, "but I would rather pay for what I need than get what I like for nothing."

So he went over to the little dark house and knocked upon the door, and it was opened by a poor old man.

"Come in and welcome," said he.

But in the little house there was no wood to make a fire, and there was no water to boil in the pot. So the Prince took the axe, and went out and chopped an armful of wood and then he filled the pot at the well.

Out in the stable stood a white cow with silver horns, but there was never a straw for it to lie upon, and never a bit of hay for it to eat. So the Prince shook down a bed for it, and then he filled the rack with hay.

Out in the yard was a red cock and a white hen, but though they scratched and scratched, it was never a grain that they found. So the Prince threw them a handful of barley, and left them pecking away at it, as though they had not seen the like for a week of Sundays.

The next morning he was for jogging on his way; so he offered the old man what money he had, because anybody could read the sign over the door.

But the old man shook his head. "No, no," said he; "you have paid your score. You have given what you can, and you shall have what you need. Here is a little book, and in it you may read whatever you wish to know. Go out into the stable, and you will find a barley straw back of the white cow's ear; take that with you, for you will need it. Look in the manger, and you will find an egg that the white hen has laid; take it with you also."

The Prince went to the stable, and there he found the barley straw and egg, just as the old man had said, and off he marched with them. But what to do with the straw and the egg he knew no more than my grandmother's cat. So he opened his little book, and this is what it said between

THE MESSENGER.

"Mount the straw and ride it whither it takes you."

"So," said the Prince, "that would be a strange thing to do, for sure and certain." All the same, he just flung his leg over the straw, and—whisk! pop!—there he was, astride of a great splendid horse with yellow hair.

The yellow horse took the bit in his teeth and carried him along like the wind, until he came within sight of the Tree of Happiness. There sat three terrible giants. But all three sat with their eyes shut, sleeping away as though they would never awaken. The Prince leaped from off the back of the yellow horse, and there it was nothing but a barley straw; he put it in his pocket, and took out his Book of Knowledge and opened it. This was what it said: "Fear not the giants, for they will not awake, but touch neither the golden fruit nor the silver fruit for they are not for you."

When the Prince read what the Book of Knowledge said, he knew that it was so. Up he marched to the Tree of Happiness as bold as bold could be.

There hung three apples: the first was of gleaming gold, the second was of shining silver, and the third was just a poor, weazened, shrivelled thing.

"Prut!" says the Prince; "it must be the golden fruit that I am to take."

So he reached up his hand and plucked the golden apple and then—hi! what a hubbub there was; for the Tree of Happiness began to clamor and call as though every leaf on it had become a tongue to speak with.

Up jumped the three giants, and each one snatched up his iron club, and came at the Prince as though to put an end to him without any more talk over the business.

"Listen," said the old giant; "if you will promise to bring us the Sword of Brightness that shines in the darkness and cuts whatsoever the edge is turned against, we will not only spare your life, but give you the fruit of the Tree of Happiness into the bargain."

The Prince promised that he would get them the Sword of Brightness; and then the giant let him go, and glad enough he was to get away.

"I should like," said he, "to be carried to where I can find the Sword of Brightness that shines in the darkness, and cuts whatever its edge is turned against." On they went for a great long while, until at last they came to a tall castle as black as your hat. In front of the castle gate lay two great fiery dragons sound asleep.

Down jumped the Prince from the great yellow horse, and there was the barley straw again. He took out the Book of Knowledge from his pocket, and this was what it said:

"Fear not the dragons nor the fierce soldiers, for they will not awaken; but take only the old leathern scabbard with the sword."

Into the castle he walked, and there sat an old man. A great keen sword lay on the table in front of him, and the light on the blade was like the bright flash of lightning. The Prince took the sword up from the table, and the little old man looked at him, but said never a word.

On the wall hung three scabbards: one was of gold studded all over with precious stones, another of silver that gleamed like the light of the moon in frosty weather, and the third was of nothing but old shabby leather.

The Prince took down the silver scabbard and thrust the sword into it: and no sooner had he sheathed the sword than the old gray man began to thump on the table in front of him, and to bawl at the top of his voice: "Help! help! Here is one come to steal our Sword of Brightness."

In ran the soldiers, but the Prince begged and prayed, and prayed and begged that his life might be spared.

"Listen," says the old gray man at last. "If you will promise to bring me the White Bird from the black mountain, I will not only spare your life, but will give you the Sword of Brightness into the bargain."

Yes, the Prince would get the White Bird if anybody in the world could get it; and thereupon they let him go, and glad enough he was to get away. So he threw his leg over the barley straw, and away thundered the yellow horse like a storm in June.

At last they came to the black mountain, and on the top of the mountain sat an old witch with golden hair, and in her hand was the White Bird. The Prince opened his Book of Knowledge, and there he read that if one would gain the White Bird, one would have to catch the witch by her golden hair, for then she would be compelled to grant whatever was asked of her.

But how was he to climb the hill without the witch seeing him? So he turned over another leaf of the Book of Knowledge, and it said: "Crack the egg of the white hen and put on the cap."

The Prince cracked the egg, and sure enough inside of it was a little cap of feathers. He put on the feather cap, and—whisk!—as quick as a wink he was changed into a titmouse, which is the least of all the birds in that land.

He spread his wings, and flew, and flew, and flew, until he was close behind the witch where she sat on the black mountain. He took off his cap, and there he was in his own shape again. Then he caught the old witch by her golden hair, and held her fast, and you should have seen how she twisted and turned.

"I want the White Bird," said the Prince, "and I will be satisfied with nothing else." It was all to no purpose that the old witch stormed and scolded, for what he had said he had said, and he would be satisfied with nothing else. So at last, willy-nilly, she had to give him what he asked for, and it was a white bird no longer, but the prettiest lass that ever a body's eyes looked upon, with cheeks as red as roses and a skin as white as snow.

Then the Prince drew the barley straw out of his pocket and threw his leg over it, and he took the Princess up behind him on the great yellow horse, and away they clattered, until they came to the black castle.

The old gray man gave the lad the Sword of Brightness quickly enough, for the White Bird was worth that and a great deal more.

Away he rode again, with the White Bird sitting behind him, until they came to the desert place and the Tree of Happiness.

"Turn the edge of the blade against the three giants," said the book; and he did so, and there they lay, all three of them, as dead as stocks, and the young prince rode away with the Fruit of Happiness in his pocket.

By-and-by he came to the place where the two houses stood, the one on the one side of the road and the one on the other, and there he met a great crowd, and in the midst of all the rest were his two brothers, so they started home together.

By and-by they felt weary and sat down by the road-side to rest, and as they sat there the youngest Prince fell asleep. While he slept the elder brothers stole away the Sword of Brightness and the Fruit of Happiness. Then they wakened him and made him strip off his fine clothes, and gave him a parcel of rags and tatters fit for no one but a beggar, and he had to put them on or go without.

As for the White Bird, they made her vow that she would say nothing of all this. Then off they marched with her and the Sword of Brightness, and left the Prince with never a stitch or thread that was worth the having.

Now the White Bird did nothing but weep, and neither this brother nor that could draw the Sword of Brightness from its leathern scabbard, and when the king came to taste the Fruit of Happiness it was as bitter as gall; so, after all, the two gained nothing by what they had done.

But the young Prince was not for giving up all he had lost without trying to get what he could back again. Off he marched in his rags and tatters until he came to the castle where the king, his father lived.

After a while the folks came out, one by one and two by two, to walk in the garden and take the air, and all the time the Prince sat there and nobody knew him.

Last of all came the old King, and with him walked the White Bird. The King was passing the lad by as all the rest had done. But as soon as the White Bird saw him she knew who he was, and ran to him and threw her arms around his neck and kissed him.

"Here is my own sweetheart," said she, "and he has come back to me again."

So the Prince told the King all that had happened from beginning to end, and how it really was he who had found the White Bird, the Sword of Brightness, and the Fruit of Happiness.

Then the King saw what had happened as plain as the nose on his face, and was for punishing the elder brothers as they deserved, but nobody could find them, for as soon as they heard that the youngest Prince had come again they packed off without waiting to learn more.—*Harper's Young People.*

No "If."

There was a knock at the door of Aunt Fanny's pleasant kitchen one morning, and on the steps stood a little girl with a basket on her arm.

"Don't you want to buy something?" she asked, as she came in.

"Here are some nice home-knit stockings."

"Surely you did not knit these yourself, little girl!" said Aunt Fanny.

"No, ma'am; but grandma did; she is lame, and she sits still and knits the things and I run about and sell them; that's the way we get along. She says we are partners, and so I wrote out a sign and put it over the fire-place: "Grandma and Maggie."

Aunt Fanny laughed and bought the stockings; and as she counted out the money to pay for them, Maggie said: "This will buy the bread and butter for supper."

"What if you had not sold anything?" asked Aunt Fanny.

But Maggie shook her head. "You see we prayed, 'Give us this day our daily bread,' and God has promised to hear when folks pray; so I guess there wasn't any 'if' about it. When He says things, they're sure and certain."—*Ex.*

A Child Hero.

We are apt to think that a hero must be somebody who has been in the front ranks on a battle-field, and has fought bravely for his country. There are heroes of that kind, but there are heroes, too, who know nothing about war.

A week or two since I heard of a seven-year-old hero, and I have known many real heroes who were not much older. But let me tell you about this one. His home is in Newark, N. J., and he and his brother were playing on the inclined plane up and down which canal boats are run by means of a large cable. The five-year-old brother of our little hero in his play sat down on the cable. At that moment the machinery was put in motion, and the heavy iron rope began to move. In trying to get off from his dangerous seat he got his hand caught between the cable and one of the wheels on which the cable runs. Quick as a flash his brother ran to the rescue, and succeeded in saving the younger child, but in doing so his own hand was caught and terribly torn. Forgetting his own pain, he guided his brother off the dangerous plane, and then, seeing his bleeding hand, grasped him by the well one and marched him to the hospital for treatment. The doctors there quickly cared for both boys, and in doing so found the older boy's injuries to be much more serious than the other's. The younger one was sent home, but the hero was kept at the hospital, where the doctors hope to save his hand, but it is a question whether they will be able to do so.

Newark ought to be proud of that boy, not only for his heroism, but for his rare common-sense. He knew enough after saving his brother's life to take him to the hospital, and was unselfish, brave and thoughtful. Is he not a real hero?—*Christian Advocate.*

Keeping the Calendar.

The Youth's Companion quotes from Mr. Metcalf, in his book, *The Oxonian in Iceland*, the following simple way for remembering the long and short months, which, he says, is practiced among the Icelanders:

"Shut the fist and let the knuckle of the forefinger represent January with its 31 days, and the depression between that and the next knuckle will represent February, with its less number of days. And thus every month that corresponds to a knuckle will be found to contain 31 days, and every month that corresponds to a depression a less number of days.

"The little finger will represent July, and beginning again with the forefinger knuckle, it stands for August, and from this one goes on counting through the months of the year."

Prophetic.

Mr. Spurgeon, while preaching in Essex lately, availed himself of the opportunity of visiting the scenes of his boyhood. In closing his Sunday morning sermon, Mr. Spurgeon referred to the event, mentioning that he sat down in the very arbor which stood in what was once the garden of his grandfather's manse, and in which he, when a lad, met the missionary who predicted that he would one day preach to great multitudes, and would occupy Rowland Hill's pulpit. The missionary gave him sixpence to learn the hymn "God moves in a mysterious way," and made young Spurgeon promise that when preaching in Rowland Hill's chapel he would have that hymn sung. Mr. Spurgeon in course of time preached both in Surrey chapel and in Rowland Hill's church at Wotten-under-Edge and on each occasion the hymn selected by the missionary was sung.

Pleasantries.

Mistress (to servant)—"Did you tell those ladies at the door that I was not at home?" Servant—"Yis, mum." Mistress—'What did they say?" Servant—"How fortinit!"

Pastor—"Thomas, don't you think your parents would feel very sore if they knew you were fishing on the Sabbath?" Thomas—"Yes, sir; but not half as sore as I'd feel if they found it out."

"To what do you attribute the curative properties of your springs?" asked a visitor at a health resort. "Well," answered the proprietor, thoughtfully, "I guess the advertising I've done has had something to do with it."—*Detroit Free Press.*

Mrs. O'Hoolihan—"Faix, Dennis! An' phat are yez afther doin' now?" O'Hoolihan—"Begorra, Rosy, it's meself as has bought a music-stool for Katie, an' Oi've been woinding the bastely thing up for over an hour, an' not a dhrop of music can Oi get out of it at all, at all?"—*Puck.*

A female servant, sweeping out a bachelor's room, found a four-penny piece on the carpet, which she carried to the owner. "You may keep it for your honesty," said he. A short time afterward he missed his gold pencil-case, and inquired of the girl if she had seen it. "Yes, sir," was the reply. "And what did you do with it?" "Kept it for my honesty."—*Paris Figaro.*

An unlucky "reading notice:" Excuse me, sir," said the business manager to the city editor, "but you promised to print that puff of Smithers's dry-good store just as I wrote it." "Well, didn't I?" "No, sir. It wasn't published at all." "Did you write on one side of the paper only?" "Certainly." "Then I guess I must have published the wrong side of the manuscript."—*Washington Critic.*

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, OCTOBER 12, 1887.

THE REFORMED QUARTERLY REVIEW for October is taken up almost entirely with the Centennial of Franklin and Marshall College. We may have something to say in regard to the general interest of this publication in future.

We direct attention to the notice given by Rev. John P. Stein, Stated Clerk of the Synod of the United States that he will furnish orders for reduced railroad fares to those who expect to attend the sessions at Sunbury.

Quite Sufficient.

We publish only two out of the five communications that have come to us in reply to "Y. S. R's." criticism of the New Constitution. As these are quite sufficient to call attention to the argument and the spirit of the article, the authors of the others will justify us in not printing them.

Remembered.

On the evening of the 30th ult., our esteemed fellow-editor, Rev. C. S. Gerhard, of Reading, had a pleasant visit from his people, who marked the forty-second anniversary of his birth, by gifts and congratulations that must have cheered his heart.

What Does it Mean?

"Rev. Joseph Dunlap, of Glasgow, Scotland, who arrived in this city recently from his native heath on the Manitoban, was not allowed to leave the ship on account of the foreign contract labor law." We find this announcement in a

Is the Rev. brother about to engage in some secular enterprise, with hands employed from the other side of the water? Or has he been simply called to a professorship or pastorate with salary stipulated before he came? It is said that the law by stretching, can be made to prevent a manufacturer from importing a foreman; and further, if that is the case, that it might be applied to the calling of a foreign pastor. We do not think that is the intention of the law, or it might prevent the coming of such men as Dr. McCosh, Dr. John Hall, or our worthy German misisters.

Dr. Parker's Lecture.

Rev. Joseph Parker, D. D., of City Temple, London, gave a lecture at the Academy of Music in this city on Wednesday evening, Oct. 5th. The interest in Dr. Parker just now in this country is largely due to the fact that his name is so prominent as a probable successor of Mr. Beecher in Plymouth Church, Brooklyn, but he has merit and fame that are far wider than that. As a preacher and an author, he is one of the best known men of our times.

Dr. Parker is a man of about average height, inclined to corpulency; with full face, black bushy hair, although the crown of his head is bald; he read very closely, and his decidedly foreign brogue and the lowering of his voice at the end of sentences made it difficult to hear him. There was at first an uncomfortable strain on the part of the audience, who were anxious to catch every word he uttered; but the manner was pleasant and the discourse rich.

Dr. Parker's subject was "Job's comforters — sympathy from science."— He spoke very respectfully of the abilities of Huxley, Mill, and the men of that general school of thought, as scientists, but in a humorous and dramatic way, showed how little comfort the afflicted could find in their theories and explanations.

The Chicago Anarchists.

The tremendous efforts of the sympathizers with the Chicago Anarchists to save them from the halter to which the decisions of the Supreme Court of Illinois has left them, only show how important it is that the law should be executed. The harangues of Herr Most and others calling for the blood of judges and jurors, are the best proof that the head of the hydra should be scotched without delay. The people of this country should come to a full appreciation of how much the arrest and conviction of the Hay market bomb throwers means in the interest of public safety.

The American Board and the Andover Controversy.

The American Board has held its annual meeting, and the prudential committee has made its report. It speaks of the inadequacy of councils in judging of and determining the theological views of candidates and recommends the old plan practiced successfully for three quarters of a century. A despatch to the *Evening Post*, from Springfield, Mass., dated October 4th, says:

"The proposal by Andover's sympathizers here to-day is, that the Conservatives shall drop Mr. Allen from the committee, and that Professor Egbert C. Smyth shall have Andover Seminary. With this compromise on both sides, they say that this trouble will end, and harmony will prevail. Both sides have held meetings to-day to decide on the best course to pursue, but the officers of the Board have no connection with them. Dr. Alden says he keeps away from them, but Dr. N. G. Clark heard of Dr. Todd's circular only this morning. Intense interest is manifested by cautious members of the Board and the progressive element, feeling that it cannot succeed on a direct issue, is working for a compromise."

The debate on the policy of the Board, which refuses to send sympathizers with the "New Theology" as missionaries, was most earnest at the final session, on the 7th inst. A resolution to investigate the methods of the committee, offered by Dr. Plumb, of Boston, and seconded by ex-President Porter, of Yale, was laid on the table. That was regarded as decisive, but the contest will be renewed at the next annual meeting, which is to be held in Cleveland, Ohio. We will try to give some idea of the drift and spirit of the discussion next week, in the department of Religious Intelligence.

He is Right.

Dr. Robinson, of Brown University, Providence, R. I., thinks students should be admitted to colleges from the preparatory department without examination. In

ed that they are prepared to enter before they ask for admission. In this he is right. The idea of making college professors test a boy's knowledge, and then almost forcing them to admit him upon grounds of expediency, with the hope of making up losses, is not only an imposition upon the professors, but an injustice to the student. It is much easier for a young man to push a load before him than to pull it after him. However well he may be prepared, he will have enough to do without making up deficiencies which are a disadvantage at every step Mercersburg College made a great point when it determined that the standard of its students should be such as to admit them to other institutions upon certificate from the president. Let the standard be kept up.

A Bereaved Congregation.

The Third Reformed church, Reading, Dr. C. F. McCauley, pastor, has been suffering severe bereavements. Last week we announced the death of Mr. Philip Zieber, father of Rev. Dr. W. K. Zieber, and the oldest member. This week we record in our obituary column the decease of Mrs. Mary S. Schmucker, Mr. Henry Deeter, and Mr. Abraham McKinney who will be remembered by many not now living in Reading. The faithfulness of these people in the service of the Lord and their usefulness in the community was so marked as to deserve this especial notice. We sympathize not only with the relatives of those who have been taken away, but also with the congregation in its severe losses. God grant that others may be raised up to take the place of those who have been called to rest.

Death of Mr. Charles Miller.

All operations of the James B. Rodgers Printing Co. at which our work is done, were suspended during part of last week, on account of the death of Mr. Charles Miller, the Superintendent. Mr. Miller had been engaged in this capacity for over twenty years and he will be greatly missed. The silence of the presses seemed strange—almost oppressive—and it was sorrowful to read the notice of the cause of it, posted on the front office door. Mr. Miller was thoroughly acquainted with every department of his business; a genial man and we hope an earnest Christian.

Prohibition in Tennessee.

We found the following among the editorial notes in *The Independent* of Oct. 6th. We call the thoughtful attention of the readers of THE MESSENGER to the subject. Everywhere the question of Prohibition is coming to the front. People are beginning to realize that the existence of the saloon and the bar-room is a crime for which they are responsible.

"TENNESSEE is not carried for Constitutional Prohibition. The vote of last Thursday settled this much. But it was a gallant fight, and the cause has gained and not lost. The friends of temperance have been counted, and though they are not yet in the majority, they are too strong to make it safe for politicians to ignore them ever again. Moreover, they are the growing element, and will ere long outnumber their opponents. The stronghold of the saloon influence, as in Michigan and Texas, was in the cities; and, we grieve to say it, among the Negroes. The Negroes in many places voted almost to a man against Prohibition. They were caught by the saloon argument of liberty and equal rights. The saloon gives them equal rights with white men. The bar, unlike churches and schools, welcomes blacks and whites alike to its fellowship. The black, yearning for a platform where he can stand side by side with the white, *as a man*, votes for the saloon The children of the saloon are wiser in their generation than the children of light. The cities and middle and west Tennessee stand by the saloon East Tennessee, the home of the mountaineers, the heart of loyalty during the War, the stronghold of Republicanism, goes heavily for Prohibition. They are true, noble-minded men, these East Tennesseeans, and may be counted on for the next effort whatever form it may take. The Four mile Law has worked well, and county local option will probably be the next measure. It is very effective, and will prepare the way in a few years for State Prohibition. Tennessee is the third state to vote on Constitutional Prohibition this year, and though in each case defeat has been the result, the vote has been so large that nobody has lost courage. In Michigan it was 178,000; in Texas, 129,000; in Tennessee it will probably reach 120,000. Here is a total of 427,000 Prohibition votes in three states, two of which have only recently developed sentiment strong enough to give ground for hope. The people are everywhere thinking on this subject and coming to conclusions that bode ill for the saloon."

G.

Communications.

Pittsburgh Synod.

Eighteenth Annual Sessions.

Pursuant to a resolution taken at its sessions of last year, Pittsburgh Synod met in general convention in Zion's Reformed Church, Greenville, Pa., on Wednesday evening, September 28th, 1887. The opening sermon was preached by the retiring President, Rev. J. F. Snyder, of Manor Dale, Westmoreland Co., Pa., from the text found in Isaiah 58: 12. "And thou shalt be called the repairer of the breach, the restorer of paths to dwell in." And it would not be out of place to say that the large congregation which thronged the beautiful new church of the Greenville charge heard the voice of the Gospel directing them to the breach repaired by the Repairer.

The church in which the sessions of Synod was held, is quite new and the recent description given in connection with the consecration services makes it unnecessary here to repeat any account of the great and good work done by the people and Rev. S. H. Eisenberg, pastor of congregation, and merely remark that of the beauty and loveliness of the work the half was not told.

Organization.

The Synod organized for work by the election of Rev. S. Z. Beam, of St. Petersburg, President; Rev. H. D. Darbaker, of McKeesport, Pa., Vice President; Rev. J. M. Schick, of Meyersdale, Pa., Stated Clerk; Elder C. M. Bousch, of Meadville, Pa., Treasurer; and Rev. C. R. Ferner, of Mt. Pleasant, Pa., Corresponding Secretary; and the usual standing committees formulated the work of the sessions, which extended from Wednesday evening to Monday night, until the hands of the clock met the midnight hour.

The Work.

The usual work of a Synod, filled the days of session, and as one or the other of the questions became the more closely considered it became apparently the more important. But the truth is that the difference is more apparent than real. One year finds the mind of a Synod full of a given work, and another the same may be said of some entirely different one, not because the latter is more important, but because it receives more consideration. The work of the Synod may be gathered from the following abstract of proceedings.

The several Boards, Education, Orphans' Homes, Missions, Literary Institutions and Publication, reported the work of the past year, and so laid before the Synod the needs and wants of the respective divisions of church work. With varied degrees of success the several departments have been engaged in their spheres of activity, and the reports as one followed the other now gladdened the heart of the Synod, and now saddened into serious anxiety the emotions but lately so rejoicingly happy.

The one question which beyond all proportion received the attention of the Synod was that of

Publication.

For nearly three days Synod wrestled with this question, and it may honestly be said that upon no question has this Synod so widely differed, nor has there been a subject at least in the writer's memory, which has called forth so plain and so direct a talk as this one at this Synod. The feeling was tersely put by one of the elder brethren who said, in another Synod the ground for life enmities would have been laid in these discussions. But here there was only the earnest contending for what was believed to be right. The severest criticisms of the management were indulged in. The editorial and business departments were plainly invaded, and I believe that as a result of such considerations Synod felt prepared for her action, which finally directed the Board of Publication to turn their assets into money, pay off liabilities, and make arrangements to lease the publication part of the church's work to private parties for a consideration. Of course this does not end the question. The other Synods voice is to be heard, and in event of non-agreement the commission of last year is to represent the Synod in the whole matter.

Missions.

Next to publication in point of time the question of Missions occupied the mind of Synod. Prominently pressed was the question of unification as a growing sentiment. And although the formal resolution, and the plan of work may have lacked that directness of expression, which every one must love, one thing is certain, viz.: That Pittsburgh Synod is ready to hand her work over to the General Synod's representatives as soon as they shall be able to take it up, and press it forward. Indeed, the only real question before the body was only which course would prove the shorter cut to the point of concentrated work in the Reformed Church. So far as the Synod's especial work is concerned, it is clear, that the rapidly growing district, with Pittsburgh as its immediate centre, is a proper place for the Church now to plant several missions, and the first steps are now to be taken in the direction of placing a missionary in this field, who shall work conjointly with the pastors in the vicinity in an effort to more fully establish us and care for our people scattered over this district.

Whilst the home work was thus being furthered, and whilst the Synod is now pledged to carry that forward, there is also an enthusiasm in the foreign field, which is truly refreshing. The foreign missionaries, Gring and Schneder, were with the Synod, and received a hearty welcome. The encouragement which the brethren were able to report was contagious. That the German Synods had so much and so nobly furthered the work, and provided the means of sending Bro. Schneder, was met by this Synod with an enthusiasm which proposed another man and means for the foreign field. Almost four hundred dollars and *a man* is what the Synod offered for the work. The brother named, a young German, will only make the success of the enterprise the more fully assured.

Education and Literary Institutions.

This Synod is interested in education and literary institutions. By supporting cheerfully the Board of Beneficiary Education this Synod moves along the line of keeping the ranks of the ministry filled so far as possible. Year by year the number of worthy but poor young men who are willing to answer the call into the Gospel ministry increases, and each year this Synod's Board responds to the applications. Four beneficiary students were added to the number of those already receiving aid from the Church.

Much interest was felt in the young Japanese under the care of the Board of this Synod, and his support for this year increased by pledges taken at Synod.

The literary institutions of the Church received the consideration their worth demands. Dr. J. S. Stahr, of Franklin and Marshall College, addressed the Synod and a large congregation on the subject of the further endowment of the College, and Synod by resolution commended his work to the liberality of the people. It is the sentiment of Pittsburgh Synod that Dr. Stahr will succeed in this great work of his.

Clarion Collegiate Institute at Rimersburg, Pa., under the charge of one of the Synod's strongest young men, was able through the Board's report to say that the work prospered. This the Synod recognized and, in order to further the Synodical oversight of her institutions, instructed her treasurer to pay the expenses of Board meetings. This will enable the church to know more fully of the institutions under her care. As an especial help to Clarion Collegiate Institute, one hundred and fifty dollars were appropriated to purchase apparatus for the school.

Greensburg Seminary is also reported in good condition and doing good work in its way. This school will share in the benefits of the Trustee's supervision, and was heartily commended to the patronage of the Church.

St. Paul's Orphan Home.

Why the Orphans' Home of the Church and its work should be classed among the literary institutions and referred to the committee thereon, is a question few could answer. I cannot, but there I found the Home interests. Few operations of the church have been so signally prosperous as this one. Seventy-four orphans find a rest under its roof. For many of these the State provides, as soldier's orphans, and the institution stands high among the soldiers' orphan homes in the State. For a long row of years the soldiers' orphans received a home here, but the compensation on the part of the State was too small by about $35 per annum.

For a long time we complained, but no proper effort was made to right the wrong. During the past year the matter was pressed upon the attention of the authorities and now the compensation is the same as that received by other State Homes; the accumulated back pay, $2100, is also received and turned into good use by building a much-needed school-house. The home enjoys the confidence of the Church, and will, as usual, receive the Christmas alms of the Synod, and the wish is that as the home grows in usefulness the alms for its support should correspondingly increase.

The Sunday-School.

The Board of the Synod each year grows discouraged over the failure of the Sunday-schools of the church to report their work. This year proved no exception. In fact less schools reported than last year. The Board tries to keep alive a deep interest in the work, and succeeds measurably. The Synod itself devotes an evening of every annual meeting to a consideration of Sunday-school matters. There is considerable interest in the work, but each year we fail on statistical reports, because so many schools fail to do their individual part in furnishing responses to the requests of the Board. From the reports of those schools which come in much good encouragement is received, but the lack of so many prevented anything like a proper review of the work of the year.

This Synod directed its Board in the matter of Sunday-school literature, lessons and lesson helps, to place the editing thereof into the hands of the Sunday-school Board of the General Synod, and in this way places itself in the line of unified church work.

Miscellaneous.

Synod heard with pleasure that Dr. Theo. Appel was preparing a Memoir of Dr. Nevin, and by resolution commended the book to the Church, and the support of our people.

Synod directed pastors and officers of consistories to send credentials in proper form to the Stated Clerk.

The thanks of Synod to the good people of Greenville were very heartily voted, and notwithstanding the deep interest and intense feeling manifest on many questions, this was the only one on which any advisory member of Synod said he wanted to vote.

The next annual meeting will be in general convention, and held at Meyersdale, Pa., September —, 1888, at 7.30 o'clock, P. M.

Statistics.

Classes, 5; ministers, 59; congregations, 108; members, 13,051; members unconfirmed, 9,212: baptisms—infant, 831; adults, 116; confirmed, 719; received by certificate, 427; communed, 10,651; dismissed, 326; excommunicated, 1; erasure of names, 261; deaths, 235; Sunday-schools, 98; Sunday-school scholars, 7,621; students for the ministry, 17; contributions—for benevolent purposes, $11,310.00; for congregational purposes, $70,079.00. MESSENGERS taken, 973; "Child's Treasury," 1877.

J. M. SCHICK, Sated Clerk.

Convention at St. Thomas.

A Sunday-school and Missionary Convention was held in the Reformed Church of St. Thomas, Franklin county, Pa., on Tuesday and Wednesday, September 27th and 28th. The first session was held on Tuesday afternoon, when the pastor, Rev. J. A. Wickert delivered an address of welcome, to which Rev. Wm. M. Deatrick responded. The convention was organized by the election of Rev. J. A. Wickert as president, Deacon Hawbroker as secretary, Rev. J. D. Miller as vice-president, and Rev. Wm. M. Deatrick as treasurer. Elder Henry Omwake read a carefully prepared paper on the topic, "The Superintendent."

On Tuesday evening, Elder J. Calvin Deatrich read a well written paper on the topic, "For Whom is the Sunday-school?" Rev. P. A. Long followed on the same subject. Rev. J. W. Knappenberger discussed "Ruts—Their Advantage and Disadvantage."

On Wednesday morning, Rev. W. C. Cremer and Elder W. Dice, led the discussion on the topic, "What has Christianity done for Children?" Rev. J. Hassler followed, dwelling on "The Importance of the thorough Study of the Lesson in the Family."

In the afternoon, Rev. W. C. Cremer eloquently unfolded the subject of "Missions from A. D. 100 to A. D. 500." Afterwards Revs. J. W. Knappenberger and J. D. Miller addressed a children's meeting. In the evening, a missionary meeting was held, when Rev. J. Hassler spoke on Home Missions, and Rev. Wm. M. Deatrick on Foreign Missions, in lieu of the speakers to whom those topics had been assigned, but who failed to attend. The different topics, after having been opened by the speakers named, were further discussed by other members of the convention. The convention was a very pleasant one, with the exception of the inclement weather, which interfered with the attendance of the people.

The next convention is to be in Waynesboro, commencing on Monday evening, November 21st, 1887.

Crumbs.

On Sunday, the 2d inst., the Sunday-school of St. John's church, Lebanon, Pa., celebrated its harvest home service. The readers of the MESSENGER may *take for granted* that the decorations were pretty, and the program was rendered in an entertaining manner; but there is one point in the connection to which I would like to give some prominence; that, at this service, the children of the Sunday-school completed an offering of $50.00 to fund for increasing the endowment of the Theological Seminary. "Well," some one may say, "that is a small matter." Yes, in itself, but small things are not to be despised, especially in the operations of Christ's kingdom.

Suppose that a hundred Sunday-schools within the bounds of the Synod of the United States should, in the next six months or a year, give $50.00 toward the same object—and there are certainly that many that could do it—the committee on endowment would, as a result, have in its hands $5,000.00 without any of the time and worry which it would take to raise so much by individual subscriptions; no other interests would be materially affected; and, what is as important as anything else, the children would be sensible of giving their money to one of the most substantial objects that can challenge their liberality in the Church. Cannot such a movement be inaugurated among the Sunday-schools of our Synod without the expense of the committee's making a direct written or printed appeal (plea) to each one: and if the offerings are sent to the chairman, Dr. S. G. Wagner, the committee will be only too glad to give the Sunday-schools due credit for their interest in this worthy cause. I am assured that St. John's Sunday-school of Lebanon, will not stop with a gift of $50.00, but will add more from time to time, and if others will pursue the same course, the lambs of our flock will soon make their influence felt in bringing the strength of our teaching force in the seminary to what it ought to be. I wish

that this suggestion would receive favorable attention from pastors and Sunday-school officers. ONE OF THE COMMITTEE.

The Benevolences of Our Church.

As the Synod of the United States and the Synod of the Potomac are about to meet to transact the business of the Church within their respective bounds, I desire to call their attention to the suggestion of the missionary superintendent, made a few weeks ago in the MESSENGER, in regard to more uniformity throughout the Church, in the gathering of the contributions of the people, for the different objects of benevolence. He suggests that the whole Church, should gather contributions on the same day, for some particular object, and shows what might be accomplished in this way. This is certainly a good suggestion, and one which it would be well for our entire Church to adopt. The contributions of the people, have always been scattered too much over a variety of objects. One pastor will gather on special days or festival days for one object and another for another, and so all the way through, and the consequence is that no *one* object receives enough to be of very much practical account, and it becomes very much like a man getting his salary in dribs, and not doing him very much good. Now, if the Synods were to designate certain days—let them be the festival days of the Church, if that be thought best—when throughout the bounds of the Synod, contributions shall be gathered for certain *specific objects*, it can be plainly seen that much more would be realized for the given object or objects, than by scattering the contributions over one-half dozen or more objects. In union there is strength, and it is just as true in finances as it is in anything else. I believe if this plan was pursued by our *entire* Church, it would not be long until we could get all our different objects of benevolence on a sound financial footing. Let the plan be tried any way, it cannot do any harm, but then let EVERY PASTOR carry it out, as directed by the Synod. There should be submission to authority on the part of the *ministry*, as well as on the part of the laity. It would be well if some member of the Synods that are about to meet, would call up the matter and have some action taken on it, or if the missionary superintendent, Brother Whitmer, is present, let him call the attention of the Synods to it. BENEVOLENCE.

Our Church in Brooklyn, N. Y.

Our Brooklyn, E. D., N. Y. Church is fostered by the German Board of Missions, and was founded years ago by the Rev. Emil Dahlman, now the successful pastor of one of our German Churches at Philadelphia. Since Bro. Dahlman's resignation this Mission has had a checkered experience, and while his three successors were able preachers the short stay of each, and the frequent changes of pastors proved injurious to the congregation. The last incumbent was the Rev. Dr. Hausser, now Professor of Theology at the German Presbyterian Seminary at Bloomfield, N. J. Since his departure some six months ago, ministerial and lay brethren *have supplied the spiritual wants of this people* as best they could. A stated pastor was sought near and far, but the "suitable" man could not be found until the Rev. W. Walenta, of Philadelphia, consented to come with "Kind und Rind," and shoulder the burden of this orphan mission and become its trusty pastor.

Mr. Walenta is a Bohemian by birth, and speaks his vernacular as fluently as the beautiful German in which he preaches. He was educated at Sheboygan, and built up a prosperous church at Philadelphia. He is yet a young man of solid stature, of pleasant and fluent speech with *common sense*, and a faithful worker.

He has come to Brooklyn there to build up our Reformed Church, and to relieve a needy cause; and judging from the appearance of things, the growth of the Sunday School, the congregation and their benevolence in this short time, he will do it; the congregation is hopefully united with its new pastor.

The interior of this church building has been entirely renovated and beautified, the walls and ceiling being covered with handsome paper, and the basement kalsomined and painted; the audience chamber with gallery may seat 500 or 600 persons. It is a brick structure, well preserved, and was purchased years ago, during the time of service of the first missionary of an English congregation at a reasonable price. The present indebtedness still resting upon it is small and located in a prosperous and growing German community, there seems a mission to fulfil and a future to realize for this enterprise at this point. But a distant observer and lover of this Reformed Zion might ask, why is there at this late date only one Reformed Church, and that one yet a mission, at the great city of Brooklyn? there are so many reasons and replies to this, that I will give *none!* Come and see! But Brooklyn is well supplied with churches; it is called even the City of Churches; and since the Reformed Church in the United States don't wickedly claim for itself a monopoly of God's Truth unto Salvation in either pulpit or altar, it is a comfort to know that the people of Brooklyn are supplied with the Gospel and may go to Heaven without us or Beecher.

It is the 28th of September, and installation day for the Brooklyn pastor. The veteran president of New York Classis has in Prussian tongue and tone summoned his cabinet (classis) to Brooklyn for counsel and action preparatory to the solemn transaction of union of pastor and people. And though health bad and state of the weather worse, my trusty Elder S. accompanying me we are present at the evening service. The customary addresses, speeches, charges and explosions, with accompanying prayers, and singing, choir and congregation, and mutual vows of fealty by people and pastor over, and the good brother has been created and pronounced the authorized bishop of Emmanuel Reformed Church.

Some kindly hands had liberally adorned the altar with beautiful flowers, as an offering of sweet incense to the Lord. At the close of the installation act, a little girl presented her pastor, in the name of the congregation with a horn of plenty and chair of choice flowers. The new pastor thanked his good people heartily for this token of affection and emblematic expression of kindness, hoping that their relation in the future might be as beauteous as these flowers, and their future as happy as a marriage day. After a long and tortuous journey through rain, and slush and *chilled*, we are once more at home, at 11 o'clock at night, in the great and wicked city of New York. F. F.

Missionary, Educational and Sunday-school Convention.

A very interesting and instructive Educational, Sunday-school and Missionary Convention of the Lehigh Classis of the Reformed Church convened in the St. Paul's chapel, Fleetwood, Pa., October 1st and 2d, 1887. After the opening services by Rev. J. S. Herman the convention organized by electing Rev. J. S. Herman, the Reformed pastor, as president, and W. M. Zechman, secretary. The music was conducted by the St. Paul's Sunday-school of Fleetwood.

"The Relation of Schools and Colleges to the Christian Church," was ably discussed by Rev. Prof. W. M. Reily, Ph. D., of Allentown, followed by Rev. A. P. Horn, of Summit Hill.

"Books and Periodicals as aids in the Development of Christian Character," was the subject of a very interesting and practical discussion by Rev. Prof. N. C. Schaeffer, Ph. D., and other members of the convention. This was followed by music and the benediction.

The convention met again on Sunday morning at 9.30. The president presided and the opening exercises were led by Rev. H. D. Kurtz.

Dr. Reily preached from 144 Psalm: 12. From the text he had occasion to talk about the Allentown Female College—its claims on the Church, &c. "What Franklin and Marshall College has done for the Reformed Church?" was told by Rev. A. P. Horn. He gave the history of the college; its relation to the Reformed Church; and predicted for it a glorious future.

The afternoon session opened at 2 o'clock, with a children's meeting. Rev. J. H. Leinbach conducted the opening exercises, and Rev. H. D. Kurtz spoke to the children. Rev. A. P. Horn assisted the children in singing. After these exercises had closed, Rev. H. D. Kurtz addressed the convention, taking for his theme—"How can the Sunday-school best Promote Bible Study?" He gave practical suggestion how this might be accomplished. He was followed by Rev. Horne, Leinbach, Weiss, Reily and others. "The Sunday-school Teacher and his Work," was opened by W. M. Zechman and followed by a number of others. "The Relation of the Sunday-school to the Consistory," was the last topic for the afternoon session. It was very ably discussed by Rev. B. Weiss, of Lenhartsville.

The last session of the convention met at 7 P. M. "Rev. Michael Schlatter," was the subject of a very pleasant and instructive talk by Prof. E. L. Kemp. The life of this good and noble man is the beginning history of the Reformed Church in America.

Our present interests in Japan, was the subject of a lecture by Rev. A. R. Bartholomew, secretary of Board of Foreign Missions. He pictured vividly the condition of the people in the empire of the "Rising Sun," and spoke so effectually that he succeeded in collecting fifty dollars towards sending missionaries to this land of darkness and sin. After the lecture it was agreed by the committee, to hold another similar convention at Forestville Lehigh county, in the near future. The citizens of Fleetwood have many reasons to congratulate themselves in having had this convention and they extend many thanks to the Classis and especially to the committee for it. These exercises were frequently interspersed by musical selections by the St. Paul Sunday-school.

The convention closed by singing and followed by the benediction.

W. M. ZECHMAN, Secretary.
J. S. HERMAN,
N. C. SCHAEFFER,
A. P. HORN,
Committee.

The Woman's Missionary Society of the Pittsburgh Synod.

The Woman's Missionary Society of the Pittsburgh Synod met in convention in Grace church, Pittsburgh, on Wednesday evening, September 21st, with twenty-eight members present. Rev. Gring made an interesting address to the society concerning Japan. Rev. Schneder followed with a short plea for aid, to send him to the mission field. Before being dismissed, the congregation joined heartily in the old mission-hymn—"From Greenland's Icy Mountains."

The Thursday morning session was opened by a hymn, Scripture reading by the president, and prayer by the secretary. The president, Miss Jean Craig, made a stirring address to the society on "Woman's Work." Women are not to take the place of men, but they have a work of their own to do.

After some minor business had been attended to, the committee on a constitution reported. The convention appeared to agree unanimously with the sentiments of the constitution as offered, differing only in the name to be applied to the society—whether it should be known as simply a Missionary Society, or as a strictly Foreign Missionary Society.

A constitution having been adopted, Rev. Gring again addressed the society, dwelling more particularly upon the immediate wants of Japan and urging the necessity of speedily sending more missionaries—both men and women. The privilege of asking him any questions was gladly accepted by the members. A vote of thanks was tendered him by the convention for the addresses made. The session closed by offering the Lord's prayer.

The afternoon session opened by all joining in the Lord's prayer. Mrs. P. Keil read a paper giving six reasons why every woman should be a member of a missionary society, which was followed by the president's reading a letter from Miss Lizzie R. Poorbaugh addressed to the convention.

The finance committee was instructed to make an estimate of the amount of money needed to be raised during the coming year and to apportion it among the different classical societies. The society pledged itself to raise the money to send a lady missionary to Japan inside of a year. It also promised to raise within a month one hundred dollars toward the sending of Rev. Schneder to Japan. Without being called for pledges were at once given for sixty-five dollars of this amount, besides fifteen dollars which was paid immediately.

A paper—"How to make meetings of Auxiliary Societies interesting" was read by Mrs. L. B. Evans.

The officers for the following year are President, Miss Jean Craig, Emily and Halket streets, Pittsburgh; vice-President, Mrs. R. C. Bowling, Kittaning, Pa.; Secretary, Miss Ida M. Pool, Mt. Pleasant, Pa.; Treasurer, Miss Bertha Limberg, Butler, Pa.; Corresponding Socretary, Mrs. P. Keil, No. 963 Liberty St., Pittsburgh.

The society adjourned to hold its next meeting in Meadville, Pa., one week before the meeting of Pittsburgh Synod.

MRS. GRACE F. BURGER.

Jenner X Roads, Somerset Co., Pa., Sept. 29th, 1887.

Special Meeting of Goshenhoppen Classis.

Agreeably to the call of the President, Goshenhoppen Classis convened in special session in the Reformed church at Pennsburg, Montgomery county, Pa, on the 27th of Sept., 1887, at 10 o'clock, A. M., to attend to the following business:

1. To accept the resignation of the pastor of the Boyertown charge, the Rev. L. J. Mayer, and if found in order, dissolve the pastoral relations.

2. To reconstruct vacant charges within the bounds of Goshenhoppen Classis.

The pastor of the Boyertown charge presented his resignation, and being found in order, was, on motion, accepted and the pastoral relations dissolved.

The Boyertown charge as it formerly consisted, was on motion dissolved and so reconstructed as to constitute a pastoral charge of the Boyertown and Bechtelsville congregations to be known as the Boyertown charge.

It was further resolved, that the Swamp, Sassaman's and Huber's congregations be constituted a pastoral charge, to be known as the Swamp charge.

Thus again, two hopeful and pleasant fields of labor have sprung into existence from one field, cultivated by Pastor Mayer for a period of twenty one years. We bespeak for this new arrangement a happy future. L.

When shall Bro. Schneder Go?

He is anxious to go by *November 1st, 1887.* The Board is willing to send him by that time. Will the Church furnish the means? Unless we can provide a *special one thousand dollars* for outfit and passage money, he cannot sail this fall. Our mission in Japan needs another missionary. The brethren there plead for it. Shall we send them Bro. Schneder? WHEN?

Please forward your contributions for this worthy purpose to Hon. Rud. F. Kelker, Treasurer, Harrisburg, Pa., *before October 15th.* A. R. BARTHOLOMEW,
Pottsville, Pa. Secretary.

Missionary Anniversary.

When I entered upon my duties as pastor of the Martinsburg charge, I found St. John's Missionary Society organized and progressing nicely. Sunday evening, the 2nd inst., anniversary. The evening was pleasant and at an early hour the people began to gather until every availabie space in the auditorium was occupied. The service began with a very fine, and spirited and well rendered anthem by the choir. The responsive reading of the "Order of Service" for the regular meetings of the society was used. Prayer was offered by the Rev. F. A. Rupley, D.D. The president's and treasurer's reports were read. From them we gather that the society was started with seventy (70) members. During the year twenty-one were added, dues to the amount of about $68, were collected. Given for Home Missions, $32.50; for contingencies, $4.60; assumed a pledge of $5, for the Japanese students at Lancaster, and devoted the collection of this anniversary, to the Women's Missionary Society of the General Synod for the support of Sioux City, leaving a balance in the treasury of about $26 for Foreign Missions.

A dialogue by a number of ladies, entitled "Collecting for Mission," was much enjoyed and appreciated. It portrayed the various dispositions persons manifest when appealed to in the interest of missions. Then followed the building of the "Light House," by thirteen young ladies. This was something new and entertaining. Each block of it represented some fruit of Christ as the light of the world. The whole structure was crowned with a transparency of the words "Jesus the Light," after which the hymn Jesus the light of the world, was sung. Miss Ruth Rupley's recitation—"The use of a Penny," was not only well rendered, but came in very appropriately—just before the collection. The pastor read an essay on the "Progress of Missions." Another very impressive and entertaining service was the representation of the fruits of the Spirit, in the building of a cross by a number of young ladies. The anthem "In the cross of Christ I glory," was then sung by the choir and the benediction was pronounced by the Rev. Dr. F. A. Rupley. Thus ended the first anniversary of St. John's Missionary Society. Much credit for its success is due to the officers and especially to the untiring energy of the secretary, Mrs. S. B. Shafer. The society enters upon its second year with bright and encouraging prospects.

J. W. P.

An Appeal.

The Board of Home Missions at its recent meeting in Harrisburg issued orders for the payment of missionaries' dues amounting to nearly $3600. The funds on hand to pay these orders are about $400. From this it may readily be seen what a quandary the treasurer is in. To pay in full is out of the question, and therefore he appeals most earnestly to all the missionary societies who may have funds on hand not to wait until the end of the year before transmitting them, but do so at once. He also appeals to church and classical treasurers to turn over any moneys in their hands for missions without delay. Unless this is done unmerited hardship will result to the servants of the Church. TREASURER.

Rev. H. K. Binkley obtained fourteen subscribers for the MESSENGER in the New Station congregation, Westmoreland county, of which Rev. S. B. Mase is pastor; ten in the Harrold congregation, of which Rev. C. R. Dieffenbacher is pastor; and five in the Mt. Pleasant charge, of which Rev. C. R. Ferner is pastor.

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Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

St. Thomas.—Children's day was observed by the Sunday-school and congregation of Trinity Reformed church, at St. Thomas, Franklin county, on the 16th Sunday after Trinity. A large attentive audience shared in the service with the children. Last year's service was used, which is a most excellent and instructive one. The church was beautifully decorated with ferns, chrysanthemum, golden rods and the hosts of other wild and cultivated flowers. The children were ably prepared to make the service a joyful one, both in receiving and in giving the liberal offering of alms, almost wholly contributed by the children of the congregation, amounted to nineteen dollars. Five dollars was designated for the Fund for the Relief of Disabled ten cents of which was contributed by Keefer and Strasburg congregations, the remainder was given for missions.

Manheim.—Services of thanksgiving for bountiful harvest were held in the two congregations of the Manheim charge on the 11th and 18th ult. In St. Paul's the decorations of fruits and cereals were profuse, beautiful and appropriate, and the light streaming in through the memorial windows spread a charm over the large white cross, eight feet high, over which trailed vines with beautiful clusters of grapes, standing in the centre of the pulpit platform, the whole giving impressiveness to the words "I am the true vine." Hearts burned as in glowing words it was maintained by pastor Johnson, that in this most beautiful section of the "garden of Pennsylvania," there should be more cultivation of "the principal wheat," and thanksgiving should find expression in increased offerings for missions, religious education, orphans and the adornment of the temples of God. The children too praised the God of harvest in an evening children's thanksgiving service, as has been customary during the present pastorate.

Lincoln.—Rev. S. Sweitzer has at present 105 catechumens under his instruction. In the Muddy Creek congregation alone, there are 75 in attendance. The Lord's supper will be administered on the 6th of November. Examination, confirmation and preparatory service on the Saturday previous.

Continued on 8th Page.

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We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	**$1.50**
The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
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By HENRY LEONARD, Basil, Ohio.

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Miscellaneous.

Omens.

The cornstalk tassels on the ridge
Are bronzing in the sun;
The elderberries by the bridge,
And all along the run,

Grow purple through the golden days;
Barberries by the wall
Glow crimson in the silver haze
That ushers in the fall.

Old ocean dreams in slumber deep
Of wintry storms to come;
In far-off mountain caverns sleep
The winds; the brooks are dumb.

The partridge, in lone country lanes,
Whirs low a speckled wing;
Silence through all the woodland reigns,
The birds forget to sing.

From yellow cornfields slowly pass
The crows with clanging cry;
All day upon the orchard grass
Ripe apples fall. A sigh

Escapes the earth at thought of death,
For summer's life so brief,
And, fluttering on that sigh's faint breath,
Falls down the first red leaf.

—*Selected.*

Selections.

Those who would not eat the forbidden fruit should not come near the forbidden tree.

She is only half a mother who does not see her own child in every child.—*Helen Hunt Jackson.*

It is easy to say, Blessed be God, in every thing; but where is the man that is always pleased with God?

Slippery places may fling up the heels of great giants, and little temptations may overthrow well-grown Christians.—*Lee.*

In making the violets God used the color with which He tinted the sky. The lowliest moral and spiritual graces are as beautiful in His eyes as the loftiest.

God's treasury, where He keeps His children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.—*Fenelon.*

He that is faithful in that which is least, is faithful also in much.

I cannot do great things for Him,
Who did so much for me;
But I would like to show my love,
Lord Jesus, unto Thee:
Dear Saviour, may I be.

Personal.

Senator Wade Hampton has just presented to President Cleveland, "as a mark of personal esteem," an exceedingly handsome horse.

Geo. F. Baer, Esq., of Reading, Pa., who has just returned from Europe, delivered a lecture before the Law department of the University of Pennsylvania on the 4th inst.

Simon Cameron, of Pennsylvania, born in 1799; James Bradbury, of Maine, born in 1805; Jefferson Davis, of Mississippi, born in 1808, and Hannibal Hamlin, of Maine, born in 1809, are the four oldest living ex-senators.

Rev. Joseph Cook, who has for several days been entertaining his professional brother from London, Dr. Parker, in Newport, is said to have discussed at great length with his eminent guest the possibilities of lecturing in Canada, Australia, Japan, and India.

Princess William, who is likely at no very distant day to be Empress of Germany, is a fair blonde, not beautiful, but decidedly attractive. She has a bright, smiling face, charming manner and plenty of tact. She dresses in good taste, and her figure is well rounded but slender.

Victor Emanuel, the Crown Prince of Italy, has gone to live at Naples. On November 11 next he will attain his majority, and will set up a splendid establishment in the palace of Caserto, the home of the old Bourbon kings. He bids fair to succeed to the popularity enjoyed by his father and grandfather.

Science and Art.

Carbolic acid is recommended for moistening the tools with which metals are worked. The efficiency of the grindstone is said to be greatly increased by this means.

The electric motor gains ground so rapidly that it is hard to keep pace with all the new applications. One of the motors of recent commercial introduction is already in use in over 120 industries.

The largest belt ever made in New England will be exhibited at the mechanics' fair, in Boston. It is three-ply, 4 feet wide, 120 feet long, weighs 1,500 pounds, and 100 hides were used in making it.

It is a gratifying sight to see the iron and steel making capacity of the entire country fully employed. It is pleasing also to note the conservative tendency among both producers and consumers. Receipts of foreign material are uncomfortably large for American makers, and this condition of things will be remedied just as rapidly as circumstances will permit. An enormous demand is pressing on producing capacity for rails, rail fastenings, locomotives, cars, and equipments of every character. There is also a heavy demand for electrical appliances among railway managers, and the erection of electrical plants in the west is being stimulated.

Dr. Parrachia has made a curious study of the differences between criminals and law-abiding citizens as exhibited by their walk. He not only has shown how we may distinguish criminals in general, but has laid the beginning of the differential diagnosis between various evil doers. He found that in criminals in general (obtained from the study of forty criminals) the left pace was longer than the right, the lateral deviation of the right foot was greater than that of the left, and the angle formed by the axis of the foot with the straight line was greater on the left side than on the right. It would thus seem that, in general, the gait of a criminal betrays a marked preponderance of power of the left foot over the right—a true sinistrality. This also agrees with the discovery of Marro that criminals are often left-handed.

Items of Interest.

A troop of genuine Ashantees is diverting Paris.

Berlin is the only large German city that refuses to velocipedists the freedom of the streets.

Knapp is rather a small town in Northern Wisconsin, but it will have a toboggan slide a mile long in operation next winter.

Many of the principal streets in the central part of Paris are having their former stone pavements changed to wooden ones.

A number of Boston women, it is stated, propose bringing suit against the Police Commission to compel them to appoint police matrons, as ordered by the last session of the Massachusetts Legislature.

Bible readings in parlors will be a feature of society—diversion shall it be said?—this winter, and will take the place among some of the intellectual that Browning recitals occupied last year.—*Boston Transcript.*

It is said that one hundred women ride tricycles in Washington. The smoothness of the streets makes the work easier than it is anywhere else, and the encouragement given by their male relatives in the cycle clubs strengthens them to face the public. Most of the women have a special costume in the nature of a riding habit with the train cut off.

When the Spanish first began to colonize in Chili an Andalusian took three grape plants from Seville to Valparaiso. These increased and multiplied, and with the addition of the finest plants from Bordeaux and Burgundy, Chili now ships large quantities of wine all over Spanish South America and to France, where it is held in high esteem by the wine agents.

At the foot of the mountain Eggishorn, on the southern slope of the Jungfrau in the canton of Wallis, Switzerland, Lake Merjelen is located. Last year the people intended to drain off its water and use the dry land for agricultural purposes. One night a shock of earthquake was felt in Wallis, and the next morning the waters of the lake had partition out the ground given them so very cheap.

An army of artists of the brush, according to recently compiled statistics, resides in Paris. The number is set down at 8000. Of these between 2000 and 3000 are women, and 300 are foreigners of various nationalities. About 70 of these are famous, while the others are made up of wealthy persons who paint for pleasure, of people who are specially employed by the government, and of the producers of "pot boilers," who paint portraits and landscapes for cheap picture dealers or for foreign exportation.

The patent ballot-boxes adopted by the Legislature last winter are making trouble in parts of New Jersey. One or two counties have refused outright to purchase them, while in others there is a difference between the county and the city authorities, the former contending that the cities ought to purchase boxes for their own use. The Trenton Gazette is of the opinion that the cities have the better of the fight, inasmuch as but one of them—Newark—will hold an election until after the regular fall elections in the counties.

An American gentleman who has recently travelled through Japan, says that the Japanese will in a few years be the greatest railroad builders of the world. As yet there are only 370 miles of railroad in Japan, but many new roads are projected. The Japanese are good railroad patrons, for even when they have no business to transact they will ride back and forth on the railroad until they have spent their last cent. And the beggars in the large towns nearly always spend the money which they get on a railroad trip.

Within the past forty years numerous attempts have been made to introduce the English skylark into this country. Large numbers of the birds have been brought over and liberated at various points from Delaware to New England, but without exception the birds have disappeared at once and never been heard of again, except occasionally, after intervals of years, reports come of one being heard in some part of the country. Abroad they flourish from the south of England to Scandinavia. Why they die in this country no one knows. Some think that they do not die, but that the country is so big that they scatter over it as soon as landed, and are swallowed up in its immensity, as it were.

Useful Hints and Recipes.

A single clove put in a bottle of ink will keep it clear.

Eighteen inches of sitting room should be allowed for each person at a dinner party.

Peach fritters are made with a batter of two beaten eggs, half a pint of milk, a pinch of salt, half a pint of flour, to which is added a tablespoonful of butter; dip half peaches, pared, in the batter, and fry of a delicate brown in boiling fat; serve on a hot dish; sprinkle them with powdered sugar.—*Detroit Tribune.*

The fruit put up in tin cans should be taken out when the can is opened for use. If allowed to remain after the can is opened, the action of acid juices upon the tin when exposed to the air may form acetate of tin, which is poisonous. Pour the fruit out into glass or earthenware dishes, and the danger of poisoning is avoided. This acetate will not form while the air is excluded.

"A room which receives only a north light needs warm, positive color—yellows, reds, terra cotta. For a room with a southern exposure, China-blue is a good color. In rooms which receive strong sunlight, olive or sage-green gives a sense of coolness. An east room, a bed-room for example, which it is desirable should seem cool in summer and warm in winter, may have the body paper cool in tint, and the frieze which the sunlight never touches decidedly warm. In general terms, don't put cold greys, greens or blues in north or east rooms, nor warm reds, yellows and gold in south or west rooms. The ceiling papers should always be lighter in color and the ornament small and faint."—*Art Amateur.*

Koumiss is often prescribed by physicians for invalids, as it can sometimes be retained by the irritable stomach that rejects everything else. The following is as simple a rule as can be given for its preparation:—"Into a quart champagne bottle put two ounces of fresh yeast and half an ounce of powdered sugar, and fill to the neck with fresh unskimmed milk; cork tightly and tie. Let it stand in a warm place until the liquid begins to thicken; then lay on the side in a cellar or other cool place for about a week, when there will be in perfection a bottle of fresh koumiss." Some use skimmed milk and others dilute the fresh milk with one-fourth the quantity of water. A small piece of compressed yeast will do as well as liquid yeast.

Farm and Garden.

Do not cut off the tops of the asparagus until the seed shall be nearly ripe. Then clean off the bed and give it a good coating of well-rotted manure. This will not only hasten an early growth in the spring, but will greatly increase the size of the young stalks.

Potato vines (which contain a large quantity of potash) should be carefully raked up and added to the compost or manure heap. If in a green condition they will quickly decompose, and should, therefore, not be allowed to dry on the rows after the crop is dug.

To get currant and gooseberry plants for next year take the trimmings, after the leaves shall have dropped, and cut them into lengths of eight inches. Set them out to the top eye, cover with a little straw after frost and work them in the spring. They will take root and produce young plants.

If only a few trees for fruit are to be planted always take advantage of any location that may be sheltered. It is the cold winds that damage the trees in winter, and especially peach trees. The south side of a barn, stable or out house of any kind will greatly assist in breaking the force of winds.

It is much better, when plowing the ground late in the fall, to leave the ridges in the rough condition instead of harrowing, as the frost will exert more complete disintegration of the clods. By late plowing, especially after the frost, the cutworms will be destroyed and the land more easily cross-plowed the following spring.

The proper way to remove a large tree is to first cut away the roots by digging a trench about ten feet in diameter around it, removing the earth and refilling with new rich earth. This will induce the growth of a great mass of fibrous roots around the tree. The next year the tree may be removed, but the top should be cut back severely.

Fowls that are confined in yards and kept warm in winter will give better results the entire year than when they are allowed to roam at will. The hens that have free range will sometimes lay more eggs in summer than will those that are confined, but the hens that are properly cared for during the cold season will lay at a time when the highest price for eggs are usually obtained.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

VATHEK. By William Beckford. New York: John B. Alden, Publisher, 1887. Ideal edition, Small Pica type; paper, 10c.; cloth, 25c.; postage, 5c.

This story was pronounced by Christopher North, "the finest of Oriental romances, as Lalla Rookh is the finest of Oriental poems," and was greatly admired by Lord Byron for correctness of costume, beauty of description, and power of imagination. For a small sum it will furnish the reader a few hours of pleasant entertainment.

THE SOCIAL QUESTION IN THE LIGHT OF HISTORY AND THE WORD OF TRUTH. By John H. Oerter, D. D. New York: E. Glaeser, New York Book Depository. 1887.

This book is made up of five lectures delivered last spring under the provision of the "Vedder Lectureship" of the Reformed Church in America. They were given at the suggestion of the Faculty of the Theological Seminary at New Brunswick and take up the following subjects: I. The Social Question in the Old and New Testament and during the various times of Servitude; II. The Social Question under the reign of Free Competition; III. Socialism as to its Development, its Tenets and Purposes; IV. A Critique on Socialism; V. The Solution of the Social Question.

The authorities quoted are mostly German. The author properly concludes that Christianity is to solve such knotty questions as the relation of capital to labor.

PARLOR GAMES FOR THE WISE AND OTHERWISE. By H. E. H. The O. M. Hubbard Co., Box 697 Rochester, N. Y. Pp. 94. Price 50c.

This little book is intended to furnish amusements for children in the parlor, and we look with favor upon anything that will make enjoyment cluster around the fireside. Only by making home the pleasantest place in the world, can we keep children from wandering away from it into dangerous paths in search for happiness.

LETTERS FROM HEAVEN. Translated from the fourth German Edition. Second Edition. Pp. 269. Funk & Wagnalls, Publishers, 18 & 20 Astor Place, New York.

This is an anonymous book. We are not told who wrote it or who translated it. The title is a strange one and at first shocks our sense of propriety, because the communication between the heavenly world and ours seems to be divinely limited. The petition of Dives to send a message back from beyond the grave was refused. Yet here we have thirty-six letters supposed to be written by a mother in heaven to her son on earth. The descriptions are more or less speculative of course, although the book is from an evangelical standpoint. It is conceived after the example of Luther, and like many German books of the kind is given in unques tioned good faith. The processes of love are admirably described.

LIFE NOTES OR FIFTY YEARS OUTLOOK. By William Hague, D.D. Boston: Lee and Shepard, Publishers, 10 Milk street, next to old South Meeting-house. Pp. 362.

There is a touching interest blended with this book. The venerable author, a distinguished Baptist minister in the 80th year of his age, had just finished it and handed the manuscript to the publisher when he was stricken by death. Dr. Hague was a man of marked literary and theological attainments, and was intimately connected with the educational and philanthropic movement of New England during the last half century. His recollections have value therefore as mere autobiography, but they are doubly interesting when the time in which he lived and the men with whom he was brought into contact are taken into consideration. The author was a pupil of Drs. Alexander and Miller, with "Tutor Nevin" as instructor in Hebrew. He was soon transferred to New England, and afterwards thrown into near relations with such men as President Wayland, Dr. John Codman, Lyman Beecher, Ralph Waldo Emerson, William Lloyd Garrison, Wendell Phillips, etc. He gives some interesting phases on the life of these men and the elements of society that helped to make them factors in New England thought. Such books give the material for history and this one will be prized on that account as well as for its own intrinsic merit.

JACK THE FISHERMAN. By Elizabeth Stuart Phelps. With illustrations by C. W. Reed. Boston and New York: Houghton, Mifflin & Company. The Riverside Press, Cambridge, 1887. Pp. 59. Price 50c.

Mrs. Phelps is so well known as a writer that her books will be eagerly sought after, and it remains only to say that the interesting story before us is published with the good taste that characterizes everything that comes from the Riverside Press.

THE ILLUSTRATED LONDON NEWS. The American edition of this work comes to our table freighted with interesting information and fine illustrations. Some of the pictures are worthy of fine frames. The price is only 10 cents. Office, 237 Potter Building, [illegible]

THE CHURCH REVIEW. Edited by the Rev. Henry Mason Baum. October, 1887. Contents—The Issue in South Carolina, The American Church Building Fund Commission, The Voice of the Church of England on Episcopal Ordination, Theistic Ethics, The Life, Times, and Correspondence of Bishop White The Law of the Church in the United States, chapter VI., Contemporary Literature. New York: Baum & Geddes.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending September 24th and October 1st contain The Island of Serk: A Sermon in Stones, Blackwood's Magazine; Ancient and Modern Painted Glass, National Review; Eberhardt, Blackwood's Magazine; Greater Greece and its Education, Fortnightly Review; Minerals at the American Exhibition, Nature; The Society of Dogs, Spectator; The Folk-Lore of Ceylon Birds, Nature; Mgr. Dupanloup, Church Quarterly; The Chartreuse of St. Hugh in Sussex, Month; A Visit in a Dutch Country House, English Illustrated Magazine; In Vermland, Cornhill; Amiel, Macmillan; with instalments of "Richard Cable," and "Major and Minor," Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On the 24th September, by the Rev. Reinhart Smith, Frederick Fleckenstein, of Millersville, New Jersey, to Elizabeth Mauk, of Glassboro, N. J.

On August 3, 1887, at the residence of the bride's aunt, in Manheim borough, by the Rev. Warren J. Johnson, Mr. John A. Reinheimer, of Philadelphia, to Miss Maggie M. Hersh.

On September 22, 1887, by the same, at the St. Paul's Reformed Parsonage, Manheim, Pa., Mr. Conrad Burkman, of East Petersburg, to Miss Aida Plank, of Cairn's, Chester county.

"Grand View" Reformed Parsonage, Mt. Jackson, Va., September 15, 1887, by Rev. G. A. Whitmore, Mr. James T. Kelley to Miss Mary C. Miller, of Mt. Clifton, Va.

At the same place and hour, and by the same, Mr. Lemuel L. Shadwell to Miss Gracie T. Zirkle, all of Forestville, Shenandoah county, Va.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—September 16th, in Reading, Mrs. Mary A. Schmucker, in the 76th year of her age.

She had been a patient sufferer for a long time, illustrating the spirit of the Master, always imparting comfort to those who visited her greater than she received. Three and a half months prior to her death a loving, Christian daughter and namesake was suddenly called to the heavenly home. Whilst duly grateful for the kind ministrations of surviving children and friends she looked longingly to a reunion, in the presence of the Lord, with the dear one gone before. Faithful mother and faithful daughter, members of the Second Reformed church, now rest together in peace, for "so He giveth His beloved sleep." M.

DIED.—September 28th, Henry Deeter, also a member of the Second Reformed church, in his 60th year, fell asleep in Jesus.

He had rendered his services as a skillful engineer, invaluable to the P. and R. Railroad, in whose employ he had been engaged for nearly fifty years. Though, as head of the "wreck train," he was liable to a call at any moment, he endeavored to be at his post in the sanctuary whenever it was possible. In the various positions of life he has left an example worthy of imitation. M.

DIED.—On the 25th of June, Absalom McKinney, after several years of severe affliction, was called to his rest in his 63rd year.

He too was an earnest, humble member of the Second Reformed church. "These all died in faith and confessed that they were strangers and pilgrims on the earth." Truly the Second Reformed church of Reading, by the recent departure of so many faithful members, has been loudly called to instant preparation for the home made ready for the Lord's people. May we obey the heavenly voice. M.

DIED.—Near Shepherdstown, West Va., September 5, 1887, Mary Margaret Staley, daughter of Elder Joseph Staley, aged 30 years.

DIED.—In Manheim, on August 21, 1887, Robert Erb, son of Wien A. and Mary A. Ensmunger, aged 3 years, 1 month and 18 days.

DIED.—In Manheim, on August 24, 1887, Katie Irene, daughter of H. S. and Olivia J. Danner, aged 1 year, 4 months and 24 days.

DIED.—On September 17th, Mary Gibson, aged 14 years.

Mary Gibson, a young Indian girl, of the Osage tribe, died at the Indian training school, Saturday evening, aged about 14 years. Her system has been permeated with that scrofulous character of disease prevalent among the Indians, which merged into that dreaded monster, consumption, claiming her as its subject and death came as above stated. Whilst the ending was known to the physician, the principal and his family, yet they were not prepared for it when it came. The professor and his wife, ever mindful of the case entrusted to their care, were up in the child's room watching the progress of the disease, and administering to the little one's wants and needs, and were encouraged that the dear one was better and rested easier, that approaching dissolution might be delayed awhile, but the archer lurked within the walls, and when they watched not let fly his arrow and life passed out and the end was. This child of the forest, by her gentle disposition and kind amiable spirit, had engrafted herself into the hearts and affections of the professor and his family, especially his children, so that the blow was a heavy one, and gloom cast its blighting shadow o'er the household. Mary Gibson was an orphan, and was passing through life's valley of shadows, having no kind father's strong arm on which to lean and no loving mother's ever watchful eye to look after and care for. An only brother, who was also attending this school, but at home on the plains, is the only relative, but she had a home and was well provided for. In her sickness she was calm and composed, and was well aware of the result; so that about noon on Saturday she said to a schoolmate: "I am dying," and suggested that her Sunday-school papers be buried with her. How nice it is to know that this little ward of the nation, though far from home and far from kindred dear and native heather, had every care and attention that generous hands and sympathizing hearts can command, and she having been taught to say the Lord's prayer, the ten commandments, the apostles' creed, and instructed in the class of catechisation of the way of salvation, it is expected that beyond the skies, far, far beyond the stars, close by the side of Him who said "suffer little children and forbid them not," this cherub is now sitting, free from care, relieved of suffering and pain. Services were held in the chapel, Rev. Pontius, assisted by Rev. S. B. Shaffer, officiating. Her body received a Christian burial, a large concourse of our citizens assisting in laying her away in our silent city, there to await a reunion of body, soul and spirit on the great morn.

DIED.—Mrs. Barbara G. Stover, wife of Elder Henry Stover, who has an extensive acquaintance with the clergymen of our church, died September 2d, and was buried in the beautiful cemetery of the Durham (Pa.) congregation September 6th, 1887.

Mrs. Stover's life and character were well known, for she passed thirty-five of the sixty-six years of her life in the neighborhood and home in which she died. That life and character would admit of much praise and but little censure.

For six long weeks she suffered excruciating pain from catarrh in the hand. Blood-poisoning then took place, and a painless death followed within a few days. Her husband, and only daughter and child, and many dear friends tenderly watched at her bed-side, and did all that human skill and science, which were available, could do to relieve her sufferings. They hoped and prayed for her recovery. She knew "she would not get well again." Heroically she bore her pain and patiently submitted to the trying treatment of the physicians.

There was much of beauty in her strong life. Her religious life, especially, was beautiful, quiet and steadfast. Whatever she had of hope, of love, of eternal life, she got of God through Christ. The Lord was her Shepherd. Jesus was exceedingly and supremely precious. She did not want.

Her now lonely husband; the idolized daughter and her husband; and the gifted grandson, preparing himself, for the Christian ministry, at Princeton, also have the love of Christ and hope of life. May God bless them. They will not want.

Religious Intelligence.

Home.

Congregationalism is growing in Pennsylvania. It has now ninety-five churches in this State, and has made a net gain of eighty per cent. in membership since 1880.

St. Peter's Roman Catholic Church at Fifth and Girard avenue, returned the music of the modern Mass which it abolished thirteen years ago out of preference for the choir of Cecilian voices. Twenty-five young ladies have been selected to sing in the choir.

A centennial memorial service in honor of Dr. Muhlenberg, the pioneer Lutheran, was held last Friday at the Trappe Church, where he is buried. The speakers announced were the Rev. G. F. Krotel, D. D., President of the Pennsylvania Ministerium; the Rev. Profs. W. J. Mann, D. D., and Charles W. Schaeffer, D. D., of the Lutheran Theological Seminary.

The Roman Catholic authorities of Boston are planning to establish one great common cemetery for all the cities in adjacent parts of the State, to which the railroads are expected to run special funeral trains daily, the cars going directly into the grounds and all expenses of carriages being done away with, the undertaker carrying the body to the station, the city and the railroad landing it at the grave. The Boston and the Lowell Railroad is said to be ready to run funeral trains at reduced rates if such a cemetery is established. In Mexico they have special funeral cars over the horse-car routes to the cemeteries.

Bishop Potter's address to the New York Diocesan Convention which recently held a session in St. Augustine Chapel occupied a large part of a morning session. Much of the address was given to the subject of the site of the new Metropolitan Cathedral. Promise of co-operation has come, the Bishop added, from all parts of the country. His address also dealt with the question of liturgical services, and urged that too much attention should not be given to detail to the detriment of the spirit of the Church. The Church, he continued, is the Reformed Church of Christendom, Catholic not Latin, Apostolic but not Mediæval; Catholic, if the sense of that overworked word was not to be tawdry, disingenuous, and Roman. He also urged the more efficient organization of the laity of the Church. The question of liturgy and ritualism was revived in the discussion of "extraordinary services" in the resolution of Dr. Richey, who said that he had been asked if he was going to introduce a cannon whose explosion would destroy St. George's Church or St. Ignatius' Church, alluding to the character of the services held in those churches. He continued that he had no desire to interfere with the services of those or any other church, if the services were sanctioned by the Church, but he would "unfrock any priest" whose services were not so sanctioned by the Bishop of the diocese. Delano C. Calvin, Dr. Crooke, and other delegates took part in the discussion, which became sharp and almost bitter, when Dr. Huntington, of Grace Church, presented a substitute, providing that the next General Convention be asked to empower the Bishops to set forth such form of hymns for special services as his judgment may deem best.

Foreign.

A new missionary society has been established in Germany, with headquarters in Berlin, for the purpose of carrying on missions in the East African colonies of the German Empire.

The Austrian government has decided that American missionaries have no right to conduct worship in halls or chapels, but are strictly limited to "house worship." This decision is a disappointment.

The Seventh Day Adventists are working in America, Switzerland, Norway, England, and Austria. They publish twenty-three religious periodicals in English, German, French, Danish, Swedish, Italian, and Roumanian. More than two hundred ministers are in their employ.

The Romanists raise "a million for missions." The Society for the Propagation of the Faith reports $1,325 850. France contributed most of it, having given $872,815. Germany gave $136 730. It is rather astonishing that the Roman converts and adherents of all Asia only gave $2,120.

According to a German paper there were in Paris in 1787 over 500 Jews; in 1806, about 3,000; in 1832, 12,000, and in 1872, 40,000. It is estimated there are now about 50,000. As a specimen of the increase of Jews in the various branches of the public service, it may be stated that there were in the army in 1821, 1 Jewish general, 1 chief of battalion and 3 captains. In 1883 there were serving under the French flag, 5 generals, 5 colonels, 9 majors, 25 chiefs of battalions, 90 captains, 89 lieutenants, and 104 sub lieutenants.

A HOPE REALIZED.

To cure the sick without the use of noxious drugs that often derange every portion of the human organism has been the problem for several generations of practitioners. This hope has found a realization in the use of Drs. Starkey and Palen's Compound Oxygen, which can be administered almost anywhere, and already has a place in more than thirty-seven thousand families throughout this land. A valuable treatise on the subject, and the methods of home treatment will be sent free to any one interested in the subject. Address Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

Humility kneels in the dust but gazes on the skies.

"For years I suffered from loss of appetite and indigestion, but failed to find relief until I began taking Ayer's Sarsaparilla. This medicine entirely cured me. My appetite and digestion are now perfect."—Fred. G. Bower, 496 Seventh St., South Boston, Mass.

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In Nervous Prostration.

Dr. O. C. Stout, Syracuse, N. Y., says: "I have no doubt of its efficacy in all cases of nervous prostration. I gave it to one patient who was unable to transact the most ordinary business; as he explained it, his brain was 'tired and confused' upon the least exertion mentally. Immediate benefit followed the use of the Acid Phosphate, and he owed his recovery to it."

It is well to have the courage of one's convictions.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

It makes all the difference as to whose ox is gored.

TO ENCOURAGE SAVINGS.

Doubtless some readers of this paper are stopped from investing their savings by the difficulty of getting together a sufficient sum to make the investment worth while. Others who have sufficient to invest are hindered by the uncertainty of finding safe securities. The advertisement in another column of the J. B. Watkins Land Mortgage Company, Lawrence, Kansas, provides for both classes of investors. The company issues obligations in amounts of five dollars and upwards, bearing interest at five per cent. These obligations can be exchanged for six per cent. debenture bonds in amounts of three hundred dollars and upwards. There should be no hesitancy among small investors in taking up with this liberal plan. The security offered to both large and small investors seems ample. The company has a capital of $750-000, with surplus of $349,307, and has back of it the business experience of 17 years, during which time millions have been invested and not a dollar lost. A pamphlet with full information will be mailed on application.

Hunger is good sauce.

A FINE PIANO FOR SENATOR MAHONE.

[*From the Baltimore American.*]

A number of prominent musical people gathered in the ware-rooms of Wm. Knabe & Co. yesterday to examine a piano made by the firm for Senator "Billy" Mahone, of Virginia, for his Washington residence. The instrument was specially designed and built for that gentleman, and is truly a magnificent specimen of the highest musical as well as decorative art. It is a full Concert Grand, the same in size and general outline as the famous *grand* Messrs. Knabe & Co. furnished for the *White House*. The case is of rich and beautifully figured rose-wood, decorated with inlaid work of white holly, of unique and intricate design, carried out in the most artistic manner. Each panel has a group of different musical instruments, the whole surrounded by borders of fine marquetry work in leaves and flowers, etc. The legs and lyre are richly carved and decorated to match the body of the case, the whole producing a striking, and at the same time most refined esthetic effect. The tone is superb, striking the listener by its wonderful volume, depth a most refined and mellow character and charming singing quality, the action and touch perfectly delightful to the performer by its ease and responsiveness.

Cut your coat according to your cloth.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

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1887. 1887.

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Allentown.—The twelfth anniversary of Salem's Reformed Sunday-school at Allentown, Rev. A. J. G. Dubbs, pastor, was celebrated on Sunday, the 25th of September. The church was full to its utmost capacity. Addresses were made by the pastor, Supt. W. B. Schafer, Mr. Von Stuben, Rev. H. D. Kurtz and Dr. W. M. Reily. The secretary, Mr. Wetzel, read his annual report, from which we clip the following statistics: Teachers—male 34, female 65, scholars 938. These after the opening services are divided in four departments—German Bible class, English Bible class, infant department and main department. Collection for Home Missions, $108; Sendai, Japan, $50; Orphan Home, $44; Dr. Nevin Memorial, $50. Total during the year, $202. Average attendance 690, an increase of 97 over last year.

Shenandoah.—The annual harvest thanksgiving services in Trinity Reformed church, Shenandoah, Pa., Rev. W. D. Donat, pastor, were held on Sunday, September 25th, morning and evening. The evening service was conducted by the Sunday school. For want of room many people were turned away. Offerings, for benevolence, $67.90. Offerings on a similar occasion last year, which was the highest up to that time, were $13.13; increase, $54.77.

Maryland.

Middletown.—Children's Day was observed by the Reformed Sunday-school and congregation at Middletown, Md., September 25. A profusion of gorgeously brilliant flowers adorned the pulpit, arranged with the taste for which the ladies of this congregation are noted. The service used, although a home made one, proved very interesting and profitable. In addition to other services the pastor preached a short discourse on Zech. 8; 5. The contributions for Ministerial Relief Society amounted to $14 25. The holy communion was celebrated the Sunday previous, when the pastor was assisted by Rev. H. St. John Rinker. The alms on this occasion for home missions amounted to $46.

Kansas.

Hiawatha.—The Sunday-school of the Bethany Reformed church celebrated "Fruits and Flower day" in a very appropriate manner Sunday evening last. The church was crowded to overflowing and standing room was at a premium. A very interesting programme was presented, and the little folks deserve special mention for the creditable manner in which they carried out their part. The church was handsomely decorated with fruits and flowers and all were pleased with the exercises. Rev. Remagen and Superintendent Heimelich deserve much praise for their untiring efforts in placing the school on the basis it now stands, it being now one of the strongest schools in the city.—*Kansas Democrat.*

New Jersey.

New Germany.—On Sunday, 1st inst., Rev. Reinhart Smith confirmed six young men at Zion's Reformed church, New Germany, N. J. The church was handsomely decorated, but proved much too small to accommodate the people. In the morning he preached at Egg Harbor to a good congregation. This congregation has been vacant nearly one year, but there are reasons to suppose that it will be built up.

Clerical Register.

The P. O. address of Rev. J. B. Kerschner has been changed from Millersburg, Dauphin county, to Conyngham, Luzerne county, Pa.

Synod of Reformed Church of the United States.

One Hundred and Forty-first Annual Sessions.

According to adjournment, the Synod of the Reformed Church of the United States will hold its annual sessions in the First Reformed Church at Sunbury, Pa., on Wednesday, October 19th, 1887, at 7.30 P. M. The Stated Clerks will please forward to me the credentials of the delegates of their respective Classes ten days prior to the meeting of Synod.

Railroad Arrangements.

The undersigned takes pleasure to state that a reduction in railroad fare has been secured for delegates and their families, and others who may desire to attend the sessions of Synod to be held October 19th at Sunbury, Pa.

Orders for Excursion Tickets have been obtained from the Philadelphia and Reading Company, and also from the Pennsylvania Railroad Company, including the following divisions:—West Jersey R. R. and branches; Penna. R. R. Division; Phila. and Erie R. Division; Philadelphia, Wilmington and Baltimore, and the Northern Central Railway Division.

Those desiring to avail themselves of this privilege will please inform themselves accurately as to the route on which they intend to travel and make their application for orders accordingly. As the Stated Clerk is required to give the name and route of each person to whom an order is issued, applicants will see the importance of definitely stating these facts. Send a stamped envelope containing your address, and let your application be no later than the 15th of October.

JNO. P. STEIN,
Stated Clerk of the Synod of U. S.
Millersville, Lan. Co., Pa.

Notice.

The missionary societies of the Pittsburg Synod who, at the late convention held in Pittsburg, pledged themselves to pay a certain sum towards sending Rev. Schneder, missionary-elect to Japan, this fall, are requested to send the money to the Treasurer, Miss Bertha Limberg, Butler, Pa., as soon as possible.

MRS. P. KEIL, Cor. Sec.
Pittsburg, Sept. 29, 1887.

Board of Foreign Missions.

A special meeting will be held in Salem Reformed Church, at Harrisburg, Pa., Tuesday, October 18th, 1887, at 2 P. M. Important business. Members will please attend. By order of the President,

A. R. BARTHOLOMEW,
Pottsville, Pa., Oct. 7th, 1887. *Secretary.*

Philadelphia Markets.

Wholesale Prices.

Monday, October 10, 1887.

BREADSTUFFS.—Flour. Supers, $2.25@2.65; winter extra, $2.75@3; Pennsylvania, family, $3.50@3.75; Pennsylvania, roller process, $4@4.25; Western winter clears, $3.90@4.10; do. straight, $4.10@4.25; do. patent, $4.30@4.60; Rye Flour, $3 50 per bar.

WHEAT.—We quote ungraded in grain depot, 85c.; No. 2 red, 81c.; October, 81c.; November, 82c.; December, 83¾c.

CORN.—Sales of 600 bushels No. 2 mixed in grain depot, 52¼c.; October, 51c.; November, 51c.; December, 49¾c.

OATS.—Sales of 1 car No. 3 white at 35½c.; 3 cars No. 2 white, 36¼c.; October, 35¾c.; November, 35¼c.; December, 36¼c.

PROVISIONS.—We quote Mess Pork at $16; family Pork, at $16.50@17.50; as to weight; shoulders in salt, 6¼c.; do. smoked, 7@7¼c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 6¼@6¾c.; prime steam do. $6.87@7; city refined do. 7¼@8c.; Beef Hams, $18@20; smoked beef, 14@16c., sweet pickled hams, 10½@12c.; as to averages; city family beef, $8.50@9 ₱ bar. City Tallow in hogsheads, 4@4½c.

POULTRY.—We quote live fowls 9c.; live spring chickens, 8@9c. as to quality; Dressed chickens, 11@12c.; dressed spring chickens, 10@12c.

EGGS.—Western at 21c., Pennsylvania and of near-by at 21@21½c.

BUTTER.—We quote creamery extra, 25c.; do. fair to prime, 22@24c.; creamery prints, 27c.; do. fair to prime, 24@26c.

CHEESE.—We quote New York full-cream fancy, 12½c.; do. do. prime to choice 11¾@12¼c.; Ohio flats, fancy, 11¼@11¾c.

REFINED SUGARS.—Powdered, 6¼c.; granulated, 6 3-16@6 3-16c.; Crown A. 6 3-16c.; crystal A. 6⅜c.; confectioner's A. 5 13-16c.

COTTON.—9¼c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15.50@16; do., fair to good, $13@14.50; Rye Straw, $17 for straight without wood.

FEED.—We quote 1 car prime Winter Bran at $16.75@ per ton.

PETROLEUM.—6⅝c. for 70 Abel test in barrels, and 8⅜c. for 110 test in plain cases.

WANAMAKER'S

PHILADELPHIA, Oct. 10th, 1887.

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The signs are that Silks are coming fully into prominence again. On back seats for a time, but nearer and nearer to the front until they promise the coming season to resume their old foremost position as a ladies' dress material.

Our direct importations of Silks for Fall and Winter are now in. The latest novelties from Lyons and Paris, together with the newest weaves in plainer fabrics. An assortment more varied and beautiful than we have ever before had. The moiré style prevails, varied by checks and stripes.

In blacks, our stock consists of all the leading makes of Foreign and American manufacturers.

Faille Francaise from $1 to $3 a yard.
Rhadames from 75 cents to $2.50 a yard.
Cachemire Soie from $1.25 to $3.50 a yard.
Antwerps from $4 to $8 a yard.
Peau de Suede from $1.25 to $2.50 a yard.
Gros-Grains from 75 cents to $2 a yard.
Moire Francaise from $1 to $3 a yard.
Moire Antique from $2 to $5 a yard.
Satins from 50 cents to $2.50 a yard.

Our large assortment of colors is well adapted to suit every taste.

Satin Rhadames from 90 cents to $2 a yard.
Peau de Suede from $1.75 to $2.50 a yard,
Faille Francaise from $1 to $2.50 a yard.
Gros-Grains from 75 cents to $1.10 a yard.
Moire Francaise from $1.50 to $3 a yard.
Moire Antique from $2 to $5 a yard.
Bengalines from $1.50 to $2.50 a yard.

We have before us two sample Blankets. A large quantity of each was offered us:

one 11-4 weighs 5 lbs.
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To the careless eye these two Blankets look alike. They are the same size, and each is equally well made, but one contains *one pound more of pure wool* than the other.

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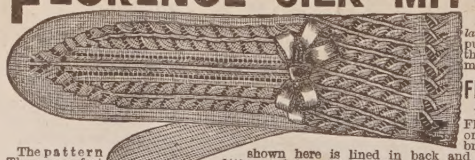

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